

A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF

SPIRITUALISM.

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"FACTS STRANGER THAN FICTION."

Photographing Spirits in Newcastle.

At the monthly meeting of the Society of Inquirers into the phenomena of Modern Spiritualism, held at the Old Freemasons' Hall, Newgate Street, Newcastle-on-Tyne, Mr. Armstrong in the chair, Mr. T. P. Barkas, F.G.S., delivered the following address:—

In the *Cornhill Magazine* for August, 1860, there appeared a paper entitled "Stranger than Fiction."

The article was from the pen of Mr. Robert Bell, a gentleman of great literary reputation. The *Cornhill Magazine* was at that time under the able editorship of the late W. M. Thackeray, who was then in the full tide of his deserved literary fame. The essay was written in a very candid spirit, and manifestly by a gentleman who thoroughly believed in the genuineness of the phenomena which he so ably described.

This was about the first occasion when an article defending the genuineness of the phenomena found a place in the pages of an English periodical of accepted popularity and great circulation, and the result was that it created quite a *furore* in all the reading circles where the Anglo-Saxon tongue was spoken.

The facts described by Mr. Bell in his valuable contribution to the defence of alleged spiritual phenomena were of so startling a nature, and so opposed to the ordinary experience of the educated world, that they raised a violent storm of opposition on the one hand, and of inquiry on the other, such, perhaps, as has not been equalled, unless we instance the excitement caused by the recent publication of the researches of Messrs. Crookes and Wallace.

I propose, on the present occasion, to traverse ground somewhat similar to that so ably traversed by Mr Bell.

The phenomena have since 1860 increased so much in complexity and power, have been investigated by so many thoroughly competent witnesses, and have been testified to by tens of thousands of persons whose testimony on any ordinary subject would be received without a moment's hesitation. I shall endeavour to place before you an advanced series of phenomena that leave those adduced by Mr. Bell among the merely rudimentary phases of a great movement which promises ere long to mould and change the intellectual and spiritual convictions of the entire civilized world.

In my previous lectures delivered to the members of the Newcastle Society of Inquirers into the alleged phenomena of Modern Spiritualism, I have given descriptions of experiments that appear to me to prove beyond all reasonable doubt that inanimate bodies are, contrary to the recognised teachings of scientific men, moved without mechanical appliance and without the interposition of any force exercised by embodied human beings; that the motions of these inanimate bodies, by replying intelligently to questions, demonstrate that whatever the force by which they are moved, it is not a blind mechanical force, that not only has the agent, or have the agents by which or by whom these phenomena are produced, the power of moving material bodies, but that they also have the power of dissolving and recombining material bodies in a manner which is as yet absolutely unknown to the most advanced scientists of the present day; that the communicating agents have the power of constructing bodies palpable to all our senses having the semblance or appearance of life, and inanimate bodies, such for example, as clothing, out of materials that are to us invisible, and of suddenly redissolving those materials so as to render them again invisible to ordinary vision. All these phenomena appear to be utterly impossible, utterly incomprehensible, and absolutely irreconcileable with orthodox scientific opinions, and yet every one of them may be proved to any candid and capable observer who will devote the requisite time to their investigation. I now propose to show that these forms, at once palpable and evanescent, not only appeal to the ordinary human senses, but that they demonstrate their objective reality by being photographed and rendered permanently visible by the ordinary appliances of a photographer. On Friday evening, February 20th, 1875, I attended, by invitation, a seance at the residence of a private gentleman in Newcastle for the purpose of witnessing from experiments the photographing materialised spirit-forms. On a previous occasion the experiment had been tried, and a photograph was taken of a small veiled form. The photographer on both occasions was Mr. Laws. The photograph first taken is known as No. 1, and the three negatives taken on the occasion of my visit are known as Nos. 2, 3, and 4. Copies of these photographs neatly mounted may be had of Mr. E. J. Blake, Granger Street, Newcastle-on-Tyne, on remitting address and postage stamps to the value of the photographs ordered, the charge for each being one shilling. We assembled at eight o'clock in a large drawing-room. There were present two young lady mediums, four lady sitters, fourteen gentlemen, and the two photographers, Mr. Laws and his son. Mr. Laws is not a Spiritualist; he has not investigated the subject, and until Friday, February 6th, when he took the first photograph, he had not witnessed any of the extraordinary manifestations. One corner of the drawing-room, on the right of the fire-place, was partitioned off as a recess by a four-folding screen; within the area, enclosed by the screen, were placed two flat cushions, on which the mediums reclined. The mediums, who were clothed in dark dresses, and were covered with dark cloaks, entered the recess at 8.27. The mirror over the mantelpiece and the fire-place were draped with dark green cloth as a background for photographic purposes. A chair was placed opposite to the fire-place at a distance of two and a half feet from the edge of the folding door of the screen, which, when opened permitted egress from the recess. The magnesium lamp was placed on a small round table near the screen, and Mr. Laws, sen., sat on a chair near it for the purpose of manipulating the light when it was required. A square piano, about eight feet long, was drawn forward to a distance of about ten feet from the fire-place, and was placed in the centre of the room. On the piano was placed a photographic camera, which was focussed for the space between the screen and the chair already referred to. Three pieces of white paper were pinned to the green cloth covering the mirror and fire-place, at the height of the mantelpiece, which was exactly four feet high. These were placed, as may be seen by the photographs, for the purpose of indicating the height of the figure that was expected to appear. The sitters sat in rows at each side of and behind the piano, and opposite the moveable door of the screen from which the psychic form was expected to come. All the sitters took hold of hands, and the lights were turned down until we sat in comparative darkness. For about an hour we sat in this dim light, and during that time two little psychics, known as "Pocka" and "Cissey," through their respective mediums, talked with us in an amusing and sometimes very logical manner. We sang at intervals popular melodies, and at 9.30 we were told by knockings, and by the voice of a medium under control, that the gas was to be turned up, and the spirit lamp of the photographer lighted in order to accustom the psychic, who intended to appear, to bear a quantity of light, having a nearer proportion to the bright magnesium light to be used for photographing.

A spirit lamp, gas, and photographers' candle were all lighted, and we sat in a comparatively well lighted room. At about 9·40 we were told to prepare the photographic plates and make ready for the appearance of the apparition.

As soon as the plate was prepared and an intimation to that effect given, the folding door of the screen was pushed open and a small female figure, or at least a living figure draped like a female, emerged from behind the screen. She stood near the edge of the open fold of the screen, opposite the camera and at one side of the magnesium wire, which was at once ignited. We then saw her in the full blaze of the magnesium light. Her garments were very profuse, and covered her entire person with the exception of her face and arms, both of which were dark brown, approaching black, although one arm appeared much darker than the other. The garment had the appearance of plain muslin, which fell over her in long rolling folds, and was not in the least rumpled or soiled as it would have been had it been placed within a small compass. Her face was dark brown, somewhat like that of a dark half-caste; the eyes were large, and the

lids were large and heavy, and moved upwards and downwards heavily; the white part of her eyes appeared dull and suffused with blood, like the eye of an ordinary negro. The nose was large, being both long and broad; the lips were full and heavy, and had a vermilion redness of colour. They moved languidly, and not like the rapid movement of Caucasian lips, but with a motion more than usually slow and symmetrical for a negro; the face was not prepossessing according to our English notion of beauty. Far from it; it had a blank, half timid, and at the same time amazed expression, like that of an uneducated person, quite unaccustomed to society, entering into the presence of critical strangers. While the magnesium light was shining fully upon her I saw her face quite distinctly, but she gradually turned it away from the light, which appeared to overpower her, and the result is that in photograph No. 2 only a small portion of the space occupied by the face is seen, and the features are quite invisible. The dark shadows about the dress of the figure are the shadows thrown by the folds of the garment, the magnesium light being at one side of the figure. In each photograph there is an apparent absence of limbs, the dress is drawn fully in, and the body appears on a small support. The exposure in this case was about ten seconds. After the figure had retired we received a promise that she would endeavour to appear again.

Another photographic plate was prepared, and all was in readiness for her second appearance. On this occasion she faced us more fully than on the previous occasion, and the face exactly resembled that which I had previously seen and described. She made an apparently great effort to maintain her position facing the camera, but gradually she turned her face from the light, and photograph No. 3 is also blurred. This exposure was twelve seconds. We again requested her to stand and keep her face steadily opposite to the camera; this she promised to do on condition that the members of the circle would close their eyes, and that the photographer and his assistant should alone look at her while the photograph was being taken. To this we agreed. Another plate was prepared, but before it was quite ready we were told that one of the mediums behind the screen would be led out by her control and sit upon the vacant chair for the purpose of giving power to the psychic while she underwent the photographic ordeal. One medium enveloped in her dark cloak automatically moved from behind the screen and sat upon the chair. All now being ready, the small psychic form again appeared and stood near the medium. The sitters, according to promise closed their eyes, and photograph No. 4 was taken. It exhibits a faint outline of the face which bears an indistinct but manifest resemblance to the face I saw during the time the second and third photographs were being taken. This exposure occupied about fourteen seconds. Psychic and medium again entered the recess at 10.25, and so great had been the strain upon the mediumistic powers of the mediums, that it was an hour before they were restored to their normal condition, and they complained of being much exhausted. A very striking confirmation of the genuineness of these phenomena has subsequently been arrived at. These two lady mediums visited Mr. Hudson, of London, who on several occasions has succeeded in obtaining what are termed spirit-forms, and sat for their photographs, and for any other forms that might manifest themselves on the plates; the result is that on one of the photographs taken there is a small dark female form, the face of which is clearly distinguishable, and it is a perfect facsimile of the living face that I saw at the private seance which I have just described.

It is useless to repeat at length what has on hundreds of previous occasions been stated with greater or less fulness and clearness, viz., that every innovation, no matter what its ultimately proved reasonableness, has been received with the most bitter and rigid opposition.

I know that the statements I have just made will be received with contemptuous indifference by large numbers of well and ill educated persons who have never devoted an hour to their investigation.

This is precisely what might be expected and is the course of proceeding with reference to all subjects of inquiry that are opposed to the prejudices and preconceptions of the period.

Fifty years ago the man who asserted that the human race had occupied the earth for hundreds of thousands of years would have been thought either a lunatic or a heretic, or both, and yet within the short period of fifty years the evidence of the vast antiquity of the human race has so largely increased that there are few thoughtful men who do not accept the theory, at least to the extent of the period claimed by Sir Charles Lyell, viz., a minimum of about 200,000 years. At the present stage of the inquiry into the antiquity of the human race, the question is far from settled. There are still a rapidly diminishing number who, on the one hand, accept the old-fashioned 6,000 years' notion, and there are others who carry the antiquity backward far beyond that assigned by Sir Charles Lyell.

The antiquity of mammalian life on the earth has been carried backwards, with rapid and extensive strides from the Cainozoic to the Mesozoic and, from the Mesozoic to the Palæozoic period. As but a small proportion of the earth's aqueous crust has been examined, and the limited examinations that have taken place have revealed beyond rational controversy the existence of a "tool-making animal" for many thousands of years, it is far from improbable that, as according to Aristotle, man is the only "tool-making animal," it was he who in some remote geological periods was the constructor of the flint implements, knives, and needles, and who produced the rude drawings that have been discovered in the gravels of Abbeville and Amiens, and in the Devonshire and other bone caves.

There are many questions that the physicists in their concord of knowledge consider as finally closed, sealed, and determined, that are yet loosely open and doubtful.

Among the many instances of open questions, I may quote the cases of Zerah Colborn and Blind Tom. Was the latter a blind, imbecile, idiotic boy, who, on the first occasion on which he ever touched a musical instrument, and that at the age of four years, was the performer of the elaborate and difficult music that was produced through him, or was he the mere automatic agent in the hands of other beings?

Was Zerah Colborn, the child arithmetician, who, at the age of eight, solved questions instantaneously that required long processes of calculation on the part of the most skilled mathematicians to accomplish, the unconscious agent for the production of those solutions in a manner he did not himself understand, or was he the living automaton under the control of another and higher power, who through him produced the marvellous results? He could give no account of the mode in which these results were produced, and, perhaps, his best reply to inquirers as to how he solved the arithmetical problems, was, "I don't know; God puts it into my head, and I cannot put it into yours." Many phenomena that physicists and psychologists have ascribed to some abnormal and incomprehensible power possessed by an unconscious human agent may possibly be far more satisfactorily accounted for by correlation with phenomena that are now daily occurring through the instrumentality of modern mediumship.

We are often saluted with the question, "Cui bono?" of what practical utility is this inquiry into mediumship, of which we hear so much? The physicists of the present day are much interested in Mr. Crookes's recent experiments into the dynamic power of light, and physiologists are equally, perhaps more, interested in the learned and elaborate researches of Mr. Darwin in relation to carnivorous plants. The precise uses to which these two branches of inquiry may lead, it is at present impossible to say, but surely it requires little ingenuity to perceive that if the dynamic power of light and the digestive power of plants are worthy the examination of the greatest minds, the marvellous occurrences that are now taking place in our midst are occurrences that, from what they may ultimately teach, are far more worthy of the investigation of competent men than are those which have relation to the merest outworks and relatively unimportant provinces of physiology and physics.

In reflecting on the attitude which men of science exhibit in reference to this branch of legitimate inquiry, I am reminded of the expression of Dr. Fenwick in Bulwer Lytton's "Strange Story," when he says, with contempt, page 380, "Recognised science! Recognised ignorance! The science of to-day is the ignorance of to-morrow! Every year some bold guess lights up a truth to which but the year before the schoolmen of science were as blind as moles."

J. C. Colquhoun, in his "History of Magic and Witchcraft," says, p. 191, "But in all our speculations we must beware of denouncing, or interdicting, any demonstrated fact, however extraordinary or incredible it may at first sight appear to be, however incompatible with our previous notion, as inconsistent with our ideas of the ordinary laws of nature, lest, while attempting to exhibit our own wisdom and sagacity, or acuteness of scepticism, we in the end only betray our ignorance, presumption, and folly."

MATERIALISATION PHENOMENA.

I shall now briefly trouble you with a description of materialisation phenomena of a very extraordinary kind, and both mediums and sitters were in an open room in dim lamplight, but all were quite visible to each other. There were present the two mediums, mother and young daughter, two ladies and eight gentlemen. We sat in a room about 15ft. by 12ft. The two mediums sat on chairs about 2½ft. from the screened corner of the room, and the sitters sat in a quadrant of a circle near them, the mediums being directly in front of all the sitters. We first sat round an oblong deal table, and had knocks and writing instructing us to put the table within the curtained recess, and sit for materialisation. We did so, and the medium and her little daughter sat in front of and at a distance from the curtained recess; both were quite visible, and were within arm's length of some of the sitters. I could see the mediums distinctly, and the light was sufficiently good to enable me to read my watch with ease. After sitting about fifteen minutes, we were told to remove the table from the recess and materialisation would take place. The table was removed, and we sat in the open room in the same order as before. After sitting about ten minutes, a small, white, flickering, flame-like substance, about the size of a man's hand, appeared above the knees of the lady medium; it increased and diminished in size and brightness, and at last continued to grow until it covered the head, shoulders, and body of the medium in a fleecy, white cloud. It then took a more solid and definite shape, and descending to the floor appeared like a young female at least five feet high. This form was visible for about fifteen minutes; it gradually declined in height and width where it stood, and during the whole time I saw the right hand of the medium hanging passively at her side. The form continued to decrease until it was about eighteen inches high, and again rose and increased in bulk. On this occasion, when it reached its normal height, it resembled a stooping old lady, who moved freely on the floor, touched the hands of four of the sitters, taking them between her finger and thumb, and also permitted them to feel her dress. This figure was visible for about twenty-five minutes, and at one time it rose to a height of about eight feet, and overshadowed the medium. It descended, assumed a normal size, and coming forward past the medium took a hand of one of the sitters between its finger and thumb. The form then returned to a position opposite the medium, and at a distance of two feet from her, and gradually declining in size where it stood, it flickered into invisibility on the floor. This closed a very remarkable seance, and gave demonstrative evidence of mediumship and materialisation to any mind not absolutely blinded by preconception, and utterly incapable of trusting the evidence of its senses.

I am aware that such phenomena as I have been describing to-night, and have described on previous occasions, are quite beyond the experience of the vast majority of mankind, but that of itself does not make them any the less true, and I know that could the intelligent men and women of Great Britain who have examined these phenomena and accept their genuineness be induced simultaneously to avow their convictions, the world would not be long in perceiving that uniformity of experience is far from being entirely on the side of those who accept current opinions in reference to the known uniformity of natural laws. They would find that although these extraordinary phenomena have generally to be looked for, they are ever found by all diligent searchers.

The idol of the known uniformity of natural laws has now taken the place of the dogmas of Aristotle, and men of science deny any facts that do not coincide with their limited experiences and preconceived interpretations of natural laws.

Our knowledge of law is empirical, and is based on the uniform sequence of events, and is valuable only according to the number and quality of the observations that have been made, but it must be self-evident to all thoughtful and unprejudiced minds that any recognised law, can only be merely tentative as our observations are necessarily limited, and any recognised law, therefore, is liable to modification by the dis-

covery of new and hitherto unrecognised forces, which may alter, expand, or neutralise it.

In a sense, and generally speaking, gravitation is universal, that is, all bodies attract all other bodies with a force proportional to their mass and inversely as the squares of their distances, but magnetic attraction has local control of gravitation, and the smaller body overcomes the larger. Gravitation in that case is not destroyed; no finite power can destroy it—it is merely overcome or neutralised by a more potent force.

The present prejudice which tyrannically rules the minds of the great mass of mankind is such that any evidence, anonymous or otherwise, of a negative character, is greedily accepted, while the most authentic and incontrovertible affirmative evidence of credible and well-known witnesses is rejected without investigation of any kind. To say that these phenomena are produced by fraud, and that believers are either knaves or fools, without adducing the least rational evidence in favour of that theory is no better than arbitrarily cutting the Gordian knot which no recognised natural laws can unravel. Opponents of this kind should ere now have discovered that there is no argument of any value towards changing the opinions of intelligent Spiritualists, except the practical proof of how the phenomena can be produced under the conditions by which they have been convinced of their reality, and in such a manner that they cannot discover the trick. Our opponents should, as far as practicable, keep their minds free from the blinding effects of prejudice, and remember that there is a madness of unbelief which so far surpasses credulity that it is insatiable.

In concluding these remarks I would commend to you the importance of not being onesided in your studies. The mysterious phenomena which our society is formed to investigate have a peculiar and weird fascination for the majority of inquiring minds, but while we are properly engaged in the investigation of these wonderful occult powers, of an apparently extra-mundane character, we should not neglect the study of those laws upon which this wonderful material universe is founded.

The two worlds or stages of being are to my mind intimately related, and while it is our duty to ascertain as far as may be what laws and conditions obtain in the world beyond the tomb, it is equally our duty to become conversant with the laws of the world of which for the present we are denizens, and in which there are objects of interest and wonder that would more than fully occupy the profoundest minds, and more than baffle the most untiring industry.

I hope at our next monthly meeting to deliver to you an address on optical illusions in their relation to the alleged phenomena of Modern Spiritualism, and on that occasion I propose to demonstrate to you that the laws of nature are worthy of our profoundest attention and most rigid scrutiny, and that wonderful as are the phenomena witnessed at our seances they do not in any degree exceed the remarkableness of those phenomena with which the material world is crowded, and to whose marvellousness we are blinded by their familiarity. We may rely upon it that, to the open and capable mind, knowledge in both stages of our being

"Hath a 'wildering tongue,
And she will stoop and lead us to the stars,
And witch us with her mysteries."

Before sitting down the lecturer said:—I am at present engaged in a series of investigations such as have not their parallel in the whole range of spiritual literature. Through the mediumship of a private lady I am in communication with what appear to be students of natural science who have departed this life, and who possess a very extensive knowledge of physics and psychology, chiefly optics, acoustics, heat, electricity, magnetism, mesmerism, &c., and who have an intimate acquaintance with music and musical instruments, such, for example, as the organ, piano, and harmonium. With none of these musical instruments or science has the medium anything more than a most superficial knowledge; in fact, an acquaintance not worthy of the name of knowledge at all, and not greater than is possessed by average girls of the lower, middle, or upper working classes of the present day. I propose to continue these investigations, and in due time I hope to place them in a published form before the scientific and musical worlds, to whom the facts will more particularly appeal, as both questions and answers will be quite beyond the comprehension of the imperfectly educated.

At the conclusion of the address several questions were asked by the audience and replied to by the lecturer. Votes of thanks terminated the proceedings.

LATENT MEDIUMSHIP.

In the *Templar*, April 9, 1874, is given a portrait and sketch of Nicholas Benjamin Downing, Esq., born at Penzance in 1830, and widely known for his religious fervour, philanthropy, and courage in connection with lifeboat enterprise. The following is an extract from the article in the *Templar*:—

It must not be supposed from the narration of the following incident that Mr. Downing is in sympathy with the "Spiritualism" of the present day, or that he is inclined to yield to superstitious impulses. It was mentioned to the writer by Mr. Downing as being an incident which at the time so impressed his infant mind as to influence his conduct. "On the night of my father's death—he had been removed to my grandfather's for convenience—I was at my father's house, then aged two years and ten months. It was Sunday night. My aunt, in whose care I was, could not get me to sleep. She took me in her arms, and stood with me facing the window. Suddenly I cried out, 'Look! look! there is father, and two with him.' My aunt corrected me, but I persisted I had seen my father. In a few moments my grandfather's servant came and stated that my father had just then died." He further remarked, "The whole scene is impressed even now on my memory."

[Mr. Downing and our temperance friends should bear in mind that psychical faculties are not "superstition," but it is, rather, superstition to misunderstand them and apologise for them. Spiritualism is that science which examines and endeavours to explain such facts. And we would here point out the intimate connection between this power on the part of Mr. Downing and his well-known moral qualities. Mediumship, when directed by beneficent considerations, is that which ennobles man and elevates him towards God and the great sphere of spiritual life. Were such men as Mr. Downing to actively cultivate their latent mediumistic powers, they would become even more striking instruments of good than they are now.—ED. M.]

THREE VOICES.

"Why standest thou so sadly, man,
So silent by the sea;
With eyes so dim, and cheeks so wan,
That I must pity thee?"

"The waves are murmuring to the strand,
Though I am silent here;
And words of woe trace in the sand
That fill my heart with fear!

"They tell of many a gallant bark
Borne gently on their breast,
Then fiercely overwhelmed; O, hark!
Methinks I hear them jest!

"Ah, is it then but sport to you
When children drowning scream?
True, breaking hearts are nothing new,
Few happy as they seem;

"'Tis rare to mock man's puny force,
And laugh to scorn his fear,
And see the guilty one's remorse
When death is drawing near!"

"Patience, O man, we do not jest,
Nor sorrow, nor rejoice;
The Maker chooses what is best,
And we obey his voice.

"'Tis He who bids the storm to rage,
He wills and it doth cease;
The roused elements engage,
To bring about his peace."

8, Grampian Road, Edge Lane, Liverpool. HENRY PRIDE.*

SOUTH AFRICA.

To the Editor.—Sir,—I send you a few lines to let your readers know that the cause in South Africa has many adherents. Unfortunately we have no physical medium as yet. We have only developed a few writing and speaking mediums, and as the intelligences who control are usually the friends of some of the sitters, we do not get very convincing proofs for sceptics. On one or two occasions some of the sitters have seen figures moving about, but as the forms were only visible to those gifted with clairvoyant faculties, sceptics put it down to imagination on the part of those who see the forms. If we could only obtain rappings in different parts of the room in response to questions, it would be more satisfactory. Last month I got a letter from J. M. Peebles (Hammonton Co., N.J., U.S.A). Of course you all know who he is. I only know him by his beautiful works he has published. He is a bright star among Spiritualists. In all probability he will pay South Africa a visit, as the feeling of "go into far-off lands, and preach the gospel," is very strong within him. May the great Geometrician of the Universe guide his steps our way, and that soon. If he comes, I hope he may bring a physical medium with him; it is the only thing to convince sceptics. The harvest is ripe, but the labourers are few.

A good lecturer would pay his expenses and reap a good harvest from a pecuniary point of view. It would start the subject again, and cause many to investigate who are at present afraid of ridicule since the "Katie King" *exposé*, and the unfortunate Buguet and the bogus photographs in Paris (although I believe he is a genuine one, but resorted to unfair means at times). These two *exposés* have done more harm to the cause over the entire world than many can imagine. People rush to the conclusion that all seances are got up by charlatans, who only gull the public, and that all mediums are impostors.

How is the cause progressing in Russia? Surely if all the savans of St. Petersburg have been converted, it should have a great effect on the public. The Russians were sensible people eight years ago when they considered it all humbug, but after being converted lately, their testimony, according to the *Daily News*, is of little account. Mr. Crookes's "Spiritual Phenomena" should do a great deal for our cause. If all Spiritualists would boldly speak out, it would tend to convince people more. I assure you my light is not hid under a bushel.—With kind wishes, believe me yours fraternally, B. T. HUTCHINSON.

Cape Town.

Miss Eagar gave the following invocation at Doughty Hall on Sunday evening:—

Thou great First Cause, least understood,
O, give to these pure heavenly food;
Let them feel Thy presence near—
That Thou bidst them cast out fear;
Seeking truth in Thy great name,
Thinking not of earthly fame;
Each one striving to excel
And do his Father's bidding well.
O, Thou great Creative Mind,
Reveal Thy truth to all mankind;
Let each one for himself receive,—
Let each one for himself believe
Facts which uncontroverted stand,
For those who seek, on every hand;
To some so great, to some so small,
Reveal Thy glorious truth to all.

* "Iphigenia:" a Poem. By Henry Pride. Written as an "Aid to Reflection" on the Atonement dogma. In the press, price 6d.—"God with us," "The Love of God," "Christ Jesus," Three Poems. By Henry Pride. Embodying Spirit-teachings given to the writer through the mediumship of Tom Eyes. In the press, price 6d.

THE VALUE OF EXPERIENCE.

MR. BURNS'S ADDRESS IN INTRODUCING MRS. LOUIE M. KERNS AT DOUGHTY HALL, SUNDAY EVENING, OCT. 3, 1875.

There is an ever-present interest in the human soul to become acquainted with any individual possessed of remarkable qualifications.

The permanent individuality of man is his most cherished possession, and hence the paramount importance of Spiritualism, which has discovered as a scientific fact the continued existence of the soul after death, and demonstrated to the intellect that which the intuitions formerly asserted.

The human soul is the greatest fact with which we are acquainted. The science of that soul is the highest that the human mind can grasp. Like other entities, the human soul is known by its phenomena—its products. Hence it is that biography is one of the sweetest morsels that humanity can assimilate to itself, and we intuitively seek the face of humanity to read therein what it has learnt, what it has thought, what it has suffered. Were we to blot out all our past experience, where would our individuality be? If we retained no knowledge of that which preceded the present moment we would not know ourselves. We should be as the babe opening its eyes upon the world for the first time.

Humanity has the power of assimilating, so to speak, soul to soul, and the experiences of any one soul with those of the whole. Each one of us has an individual experience, and we have the power of communicating those experiences to others, making exchanges which enrich all and rob none. The whole treasury of the past is ours if we are open to profit by it. We live upon the crest of a wave borne up by the heart-throbs, cerebrations, and acts of the untold past, adding each of us an additional item which still uplifts the swelling tide of human experience. Human experience is indeed the only form of knowledge possible to man, and an instinctive consciousness of this fact is the grand reason why this hall is so well tenanted upon the present occasion. To know what our sister has done as a medium, and how it all came about, is another leaf in that universal volume which tells of the incidents in the eternal career of the immortal soul.

There are some people connected with Spiritualism, who fish in the shallow waters round the margin of the great ocean of truth, picking up for the most part spoils which have been washed ashore from the argosies of more adventurous explorers. These cautious beings are intermittent in their exertions, coming down to the coast only when wreck is plentiful. These men take a critical view of the whole subject and sometimes blow hot and cold with the same breath; there are the facts they cannot help but acknowledge, but they complain Spiritualism has given birth to no philosophy. Say they, we have been sitting twenty-five years and have been glutted with facts, but the philosophy related thereto or contained therein has not been pointed out. They cry,—Give us philosophy, and do not feed us to repletion on the husks of phenomena. Now this sounds very prettily, but the emptiest vessels at all times emit the most beautiful sounds. What does this music mean? In the occult philosophy which we have just read in Matthew, chap. xiii., the answer is given: "Who hath ears to hear let him hear." Unless a man be competent to manufacture his own philosophy, then it is a pity of him in that respect. "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed lest at any time they should see with their eyes and hear with their ears and should understand with their hearts and should be converted, and I should heal them." Yes, the man who would understand the philosophy of Spiritualism must have it recorded in the living vibrations of his inner nature, for if he have it not there he would not perceive it, though it were written in a book. It would be an occult matter to him.

Now, here on this platform of ours, we don't care so much about philosophy. The people who come here like to manufacture their own philosophy and their own religion also. "Blessed are your eyes, for they see; and your ears, for they hear." What they want are the roots of knowledge—enlarged experiences which they can plant, such roots as shall enable them *to* conceive of the nature of existence—philosophy, and shall bring forth fruits of goodness in their lives—religion.

A gentleman threw up his subscription to the MEDIUM, because it laughed at the ancient superstition called now-a-days re-incarnation, but which this gentleman defended as his religion. Most folks that have been reared in superstition must have some kind of a prop, but it is not religion. Religion is the expression of the universal principles of nature—the life of God in the daily life of man. And just in so far as we perceive the principles of life, the moral relations and eternal purposes of things, and reduce these to practice in our ordinary acts, will God be made manifest in our natures. Such is *our* religion. There may be a thousand superstitions, but there can only be one religion. We have no stereotyped philosophy or religion, sometimes falsely so-called. Give us inspiration, give us light, give us the face of brother and sister; give us their experiences; give us these, and let us grasp as much as possible of the infinite universe around us; and out of these materials we must make a philosophy of our own, or confess that we have eyes but see not.

Mrs. Kerns comes before us to-night to relate something of her life as a medium—to add something to the stores from which we are daily and hourly eliminating spiritual philosophy. She does so under circumstances which must enlist our sympathies. The state of her health is very precarious. Seven days ago she could not leave Dublin because of hemorrhage of the lungs, she was so ill last night that she could not sleep, and has been in bed all day.

We have had several informal sittings with Mrs. Kerns, at which not a few excellent tests have been given. At Miss Eagar's seance at the Spiritual Institution on Friday last, Mrs. Kerns very accurately described spirits present, and gave the names of several. That she is a medium of extraordinary powers I have no doubt, and I am, from what I already know, prepared to listen with deep interest to the story of her experiences in mediumship.

MRS. KERNS' SECOND SEANCE AT DOUGHTY HALL,

ON THURSDAY, OCTOBER 7.

If a second public seance following so quickly on the heels of one that, from its marvellous phenomena, must have been attended with no little exhaustion to the medium, was less redundant in phenomena, it can be no surprise. When, in addition to this exhaustion, it is known that Mrs. Kerns had suffered nearly the whole of the Thursday from a severe recurrence of hemorrhage from the lungs, it is the more astonishing that there was sufficient vitality left to admit of any phenomena at all being produced. On Mrs. Kerns' arrival at Doughty Hall, it was only too evident that, suffering as she was, she ought not to mount the platform. We endeavoured to persuade her to abandon the seance, but her very laudable anxiety to fulfil engagements overruled our arguments. The manifestations, though few as compared with those of the previous eance, were, nevertheless, as clear, decided, and *convincing*.

The preliminaries were similar to those already recorded. Mr. Volckman and Mr. Crawford were unanimously selected as the two judges to scrutinise the manifestations as they arose. It turned out subsequently that from the great similarity of temperament of these gentlemen and that of the medium the selection on the part of the audience was not a judicious one to secure favourable conditions. Mr. Volckman at once, with his characteristic good feeling, retired in favour of Dr. Mack, who is of an opposite organic temperament. Mr. Burns and Mr. Slater collected the ballots, which were found by the judges to be securely folded.

Becoming entranced by "Snowdrop," Mrs. Kerns made various communications to the audience. Pointing to Mrs. Guppy-Volckman, who was then seated among the audience, and was quite unknown to Mrs. Kerns, she described a shower of beautiful flowers falling around that lady, the appositeness of which will be recognised by all acquainted with Mrs. Guppy-Volckman's form of mediumship.

Of the messages written we only allude to *one* or *two*, than which a thousand could be no more convincing, for it is the quality not the number that must be taken as the criterion.

A message was written, signed "Ann Glazzard," a peculiar *name*, and was recognised as an appropriate one by Mrs. Ward, and the name was among the ballots.

The next message was given from "David Bradford." On Mrs. Kerns taking up a few ballots, five raps were heard for the one she held in her hand. When opened by the judges it contained the name here given. The communication was recognised by Mrs. Gillibrand as from her spirit-father. The presence of that spirit near Mrs. Gillibrand was announced by the medium, and his characteristics were most accurately described. This afforded a double test.

The presence of "Edward Coleman" was also indicated by Mrs. Kerns, the name appearing in bright lights. This was recognised by Mrs. Burke.

Mrs. Kerns, addressing Mrs. Boyd, described a gentleman close to her calling her "mother," which she really was not, and who gave the name of "Ernest." From the minuteness of description Mrs. Boyd could not question the presence of her step-son, "Ernest Adolphus Boyd." A message to his wife was afterwards written, signed with his name.

Another message was signed "Charlotte Boyd," the presence of the communicating spirit being indicated by raps when the folded ballot was taken up by Mrs. Kerns. This was recognised by a gentleman present, who was quite a stranger to us, as from his niece. He was not related to the Mrs. Boyd before alluded to.

Miss Euphemia Dickson—an entire stranger to Mrs. Kerns—received a few words of pleasant recognition from the medium's control.

Mrs. Guppy-Volckman's residence was also described, and other matters occurred giving the most satisfactory evidences of the genuineness of the phenomena, in spite of a derisive sceptical element present, which, by the extreme annoyance caused to the medium, tended to interfere with the manifestations. So palpable was this rude influence, that several persons sitting near the parties in question had to exchange their seats, and it was bitterly complained of by a non-spiritualist, who suffered from the interference offered. This class of satirical sceptics must not wish it to be thought that they were either desirous of knowing the truth, or were on the way to it. Such scepticism recoils on those who indulge in it. Honest scepticism we can admire, but truth passes by the curled lip of unholy scorn.

Mr. Volckman, Dr. Mack, and Mr. Crawford, as the judges, testified to the entire integrity of the manifestations that had taken place.

In her concluding remarks, Mrs. Kerns gave very pleasing

testimony to the genuineness of Mr. Hudson's mediumship as a spirit-photographer. She had sat at his rooms for a spirit-photograph, and had obtained one of her control "Snowdrop," so perfect in every particular, that it must rank among the marvels of spirit-photography. Of Mr. Hudson's perfect honesty in the matter she was most thoroughly assured, for it was impossible for him to have been previously acquainted with those characteristic features of her control, "Snowdrop," which come up so beautifully and accurately in the picture.

We may add our own testimony to the perfection and genuineness of this spirit-photograph. The spirit-form of "Snowdrop" was described to Mr. Burns during the meeting by Miss Eagar, and when the picture was handed round, it was a perfect counterpart. Mrs. Woodforde also recognised it at once, from her clairvoyant acquaintance with the spirit. The spirit-form appears in full from head to foot, in a sitting posture, without any of the veiling drapery which so often obscures the bodily form. The Indian head-gear, the rug, and even the striped stockings, come out with great clearness, and so little ethereal does the form appear, that it can hardly be distinguished from that of a being in solid flesh. We hesitate not to say that this is one of the choicest specimens of spirit-photography as yet produced in this country.

MRS. KERNS' SEANCE AT DOUGHTY HALL ON BEHALF OF THE SPIRITUAL INSTITUTION.

A very large audience collected together on Tuesday evening last, in response to Mrs. Kerns' kind offer to give a public seance on behalf of the Spiritual Institution.

The arrangements and character of the seance having been similar to those already described, it is unnecessary to repeat details relating thereto.

The judges appointed on the occasion were Mr. Fairley, who pronounced himself a thorough sceptic, and Mr. Mansell, who was also sceptical, but preferred to declare himself an investigator.

The ballots were collected by Mr. Charles C. Atchison and Mr. Middleton, both thorough sceptics. After the ballots had been duly mixed under the inspection of the judges, who declared them to be properly folded, Mrs. Kerns stated that she saw written in spirit-lights very clearly, as it were, in the air, the name of "Samuel Sexton." On inquiring whether any of the audience had written such a name in a ballot, no answer came, but Mr. E. W. Wallis stated that Dr. Sexton's father had recently died, and we have since ascertained that his name was "Samuel."

Mrs. Kerns was next controlled to write a name, which it was difficult to decipher accurately. It appeared to be "Robert Renten." On going over the ballots Mrs. Kerns handed one to the judges, which had the name within, of "R. Rantoul," very faintly written. This was recognised by Dr. Mack, who had not written the Christian name in full, but which, in fact, was "Robert Rantoul," the well-known American statesman. The test so far was highly satisfactory, proving to our minds the presence of a communicating intelligence.

Handing another closely-folded ballot to Mr. Mansell, one of the judges, Mrs. Kerns said she was impressed that it contained the name of a young lady or child who seemed to have been very weak before she passed away. She then with closed eyes proceeded to write a brief message, signed by "Mary Lickfold." This was recognised by Mrs. Wilson, of the Caledonian Road, who corroborated the statement made as to the weak condition of the writer.

The name of "John Harris,"—with one *s*, it is to be observed,—was written, and a brief message of "I am here" was given. This was recognised by an entire stranger present, an investigator, who had written two names on the same ballot.

Mrs. Kerns announced that she saw the name of "Ellen" in spirit-lights over the head of Mr. Mansell on her left. He stated that he had a deceased friend of that name.

"Snowdrop" then took control of the medium, and described a spirit near Mrs. Regan with sufficient accuracy for that lady to distinguish it as that of her mother. In like manner the presence of Mrs. Pearson's mother was clearly indicated. Mr. Linton's mother was also described standing near him. Addressing Miss E. Dickson, "Snowdrop" requested her to tell "Tom" (Mr. Slater) "that his uncle 'William' is here." A private message was written by "Snowdrop" and handed to Mrs. Guppy-Volckman. Pointing to a gentleman in the hall wearing an eye-glass, "Snowdrop," with some detail, gave marked characteristics of a spirit-friend who in earth-life had been connected, as she thought, with the Press, and was in the habit of addressing him as "My dear boy." The gentleman recognised the description as that of a former companion of his, and who certainly did usually address him in that manner, but who had really for a long time passed out of his thoughts. The gentleman stated that hitherto he had been sceptical as to Spiritualism, but this personal evidence was the strongest he had yet received in favour of its truth.

Mrs. Burke received an encouraging message from her spirit-father.

A gentleman, quite a stranger to us, had the presence of a friend of the name of "Parry" indicated, which he acknowledged.

The names and presence of other spirit-friends were given, most of whom were recognised.

Both judges, in giving in their report, testified most unequivocally to the straightforward manner in which Mrs. Kerns had conducted everything, and declared that it was impossible to detect the slightest attempt at chicanery.

Mr. Burns, in thanking Mrs. Kerns for giving the seance, took occasion to remark that although the tests of the evening had not been so extensive as at the first seance, they were nevertheless of a most conclusive character, and could, he thought, only be explained on the theory of spirit-communion. But as the proceeds were to be devoted to the Spiritual Institution, if any of the audience demurred to their payment for the seance being so applied, he begged them to request the return of their shillings as they passed out.

Mrs. Kerns made a few very appropriate observations on the pursuit of truth, and very sincerely tendered her thanks for the great kindness received from Mr. Burns, and from those mediums whose acquaintance she had made.

There was an overpowering sceptical element in the room—indeed it may be almost said that the sceptics had the matter in their own hands. Much as we would honour a truth-loving spirit, it is to be deplored that sceptics should display an acrimoniousness which destroys the calmness essential to the honest and true weighing of evidence. But when, as on Tuesday evening, insults are offered to members of the audience, and to a lady performing an act of benevolence, it is, to say the least, disgraceful; and when a clergyman can join in such conduct, it affords a painful reflection upon the truths proclaimed by him from the pulpit. Not the least instructive feature of the evening was this banding of a clerical exponent of Christianity with avowed sceptics to scorn the evidences of immortality!

That Mrs. Kerns could for three hours calmly withstand the cynical onslaughts of such scepticism says much for her moral consciousness of advocating a great truth.

At the close of the meeting, Mrs. Kerns, in speaking to a few friends, expressed herself as deeply impressed with the great importance of a more sympathetic and united feeling between mediums. Engaged as they all are, whatever be the phase of mediumship, in demonstrating the noblest of all truths, there should be a deep spirit of mental and soul union among them, and the voice of slander or the devil of jealousy should be unknown. As the chosen instruments of a new revelation, let mediums strengthen each other's hands by loving sympathy, and the truth of Spiritualism will inevitably triumph.

MEDIUMSHIP.*

Much has been written upon the subject of this article which may seem trivial and uninteresting to some minds, but which, nevertheless, is of the deepest moment to those concerned. All persons are more or less mediumistic it is said, but few have ever been able to realise the fullest advantage from their gifts; simply because, through ignorance of its proper conditions and use, they cannot avoid dangers and risks which retard the progress and nullify the advantages of being in communication with the spirit-world. Of what use is it to be a medium some say, if you cannot distinguish between the good and bad spirits who communicate? We know that it is a source of great annoyance and pain to some persons to be developed as mediums, because until their guides have got firm control they must be subject to the influence of persons in the other life whom it is undesirable to have about them. This is owing to the fact that you cannot see who is writing, and consequently are easily deceived; and unless you have learnt to discriminate between the good and the evil which the spirit-messages contain, you cannot avoid being deceived by their senders. When we say good and evil, we mean communications that relate to foolish, and those relating to important subjects. Some messages may appear very important to you, but from a spiritual point of view they may be very trivial, and consequently by encouraging communications of that kind, you draw around you spirits who delight in trivialities and keep away the higher intelligences. We know it is natural for you on earth to be most interested in what goes on under your eyes and not in the affairs of the life after death; nevertheless, none but the most earthly spirits can and will lend themselves to render you assistance and advice on such subjects, since they are tied down to the earth and have the best means of giving you earthly information. We do not allude to information about the spirit-life on the earth plane, but information about matters connected with the life in the body. In short, if you want good men and women from the other world, you should try and cultivate a frame of mind that will attract them. Like attracts like, and if your own mind is reverential and inclined to the study of elevating and instructive questions, you will attract spirits of the class you will profit by rather than the reverse.

In our eyes, that is to say in the eyes of those who seek your good, mere worldly aims and objects are unworthy of your serious care. You should of course not neglect them, but you should not allow them to absorb too much of your time, and when a medium does so, we always find that the spirits attracted are such as give more thought to these matters than to the progress of the spirit. We do not desire to hurt the feelings of any other medium, but there is no doubt that a vast number of those who hold communion with the spirit-world do not seek anxiously for truth and light, but long for information about their worldly affairs, and cannot rest satisfied with the knowledge that they are cared for and watched over, but must be ever inquiring when this is going to happen, or when that will take place. As a consequence, they get deceived. Their spirit-friends find the tie between them and their medium loosened, just the same as the tie between the paternal home and the young man who lets himself be drawn after other and more exciting attractions than the homely and peaceful evenings by the domestic hearth.

The moral of our teaching is that you should strive after good com-

* A spirit-communication through a writing medium.

pany in the spirit-world, and not seek after signs, wonders, and tests, as the Jews did of old. So many persons want to be told whom they are going to marry, and when, that they never think of higher and more important topics; consequently they become the ready victims of deceiving spirits, and make shipwreck of their mediumistic gifts and then denounce it as all the work of the devil. We know of what we speak and could give numerous examples if we were disposed to do so, but suffice it to say that there is not any more dangerous method of conducting spiritual investigations than the one we are condemning.

So surely as persons begin to be influenced by these considerations, so surely will they get themselves into trouble and be disgusted with their mediumship. No one learns by the experiences of others, and hence everyone makes the same mistake, fondly supposing that his case is an exception, and that where others failed he will succeed.

We are not disposed to agree with those who think that men cannot be happy in both worlds—the material as well as the spiritual. Some argue that you must endure nothing but trials and troubles in this life, and that it is almost a sin to be happy here, and that the principal duty of man is to be miserable and gloomily pious, in order that he may make up for his asceticism in the life to come. It is not an exaggerated view of the feelings which actuate many in your religious world. You may find here and there some good, pious people, who are liberal enough to have more generous views of God, but, as a rule, most religious-minded people are those who make their faith a gloomy misanthropic rule of living. Such people cannot be happy in this life, and do not even think it right to try to be so; they cannot think of God as a Father who delights in seeing his children happy, as a God of love and mercy must do, but they imagine him a stern, unrelenting taskmaster, who wishes to see them ever torturing themselves into the performance of uncongenial and, therefore, unnatural duties, for whatever is contrary to our real bent, not merely our selfish inclinations, is unnatural and, therefore, wrong.

Mediumship teaches us that our bent must be followed, whether or not it is agreeable to our perverted notions of right and wrong, or "propriety" and "impropriety," as it is called in fashionable parlance—for since we cannot command our mediumistic gifts, we must take them as they come, and be thankful. Some can do good in one form, and some in another. Some want to be trance mediums who are only fit to be writing mediums or clairvoyants. Others, again, are imbued with a desire to distinguish themselves in the ranks of physical mediumship, and think nothing so fine as the materialisation of spirit forms. Nature, however, has marked out what your particular bent is, in mediumship as in everything else, and when you know what your especial gift is, you ought to follow it out and utilize it. You will then be happy as well as useful, and your highest religious duty will be realized. You cannot all be teachers, and seers, and workers of miracles, but you can cultivate the best gifts you possess, and make them of use to your fellow men. There is plenty of work in the world for all mediums to accomplish, and you cannot do better than take your part in the ranks of teachers, and develop the talents that are given you, whether they be in accordance with your worldly inclinations or the reverse.

TEST-MANIFESTATION THROUGH DR. MONCK'S MEDIUMSHIP.

To the Editor.—Dear Sir,—An event happened at this old seaport town a few days ago, which I think is, in the course of events, destined to do more for the spiritual enlightenment of the people living in it than they are aware of. It was nothing less than the arrival of Dr. Monck. This extraordinary medium has been the means of convincing several of my friends, all more or less sceptical, that inert matter can, and does in his presence, take to itself wings and fly.

Under the most perfect test-conditions (satisfactory to all present) a musical-box rose from the table on which it was resting, round the room, occasionally touching in its flight, with the lightness of a feather, those who expressed a desire to be touched. My friend and shipmate, Mr. Davis, who held both of Dr. Monck's hands, informs me that the box came swiftly from the other end of the room (judging from the music, which was playing nearly all the time), and settled on his head. It left again, and after whirling about came and rested (on nothing—?) in front of his mouth. He raised his hand, still holding the medium's, and with his arms felt all round the box. He encountered no resistance. Again, an arm clasped him round the neck. He disengaged his hand from the medium's, and passed it along the arm to where he expected to find the shoulder. The result was this: "the arm was not attached to anything," and he experienced very much what the ancients thought they would experience if they walked to the end of the world—he tumbled over, or at least his hand did. He tried again, but the result was the same; the arm was apparently growing out of the surrounding atmosphere, and ended in matter that was impalpable to mortal touch.

A test of the most convincing nature was proposed and adopted on Sunday evening last. The invisible intelligences present in the room having told us that they would speak to us without using the vocal organs of the medium, were asked to allow the medium's mouth to be filled with water, so that it would be a matter of certainty that the voices would be direct. This they agreed to, and it was consequently done.

A short time elapsed, a gurgling noise was heard in the medium's throat, and I thought the experiment was about to prove a failure, when suddenly voices were heard, and a shout proceeded, apparently from the very centre of the table, of "Ship ahoy." This was followed by a shrill and startling blast from what seemed to be a boatswain's whistle. Apparently the invisibles did a great deal to awaken what little belief we were born with, and which has not been knocked out of us by contact with the sneering and sceptical atoms we meet in our fight with the world. They imitated the barking of dogs, crowing of cocks, and buzzing of a bee.

Several voices were heard talking and laughing, and some chuckling, very likely at the width to which I think the eyes of some present must have been opened. Of course, as we were in the dark everybody's eyes might have been shut, but it would take a great deal to make me believe they were. After this the lamp was lighted, and the medium was permitted to empty his mouth of the water.

Upon the room being darkened lights floated about. Immediately before they did so the voice of the intelligence calling itself "Samuel Wheeler" demanded if the hands of the medium were held by the sitters right and left of him? Upon the answer being given in the affirmative, the lights appeared, and the sitters observed what seemed to be four fingers of a tiny hand, set in light. I could tell your readers of lots of other things that took place, of a most extraordinary and satisfying nature, but as I hear that others who were present intend to render an account of what they saw and heard, I will wind up by relating a rather curious occurrence which took place at St. Mary's Church, Portsmouth, on Sunday evening last, before we proceeded to hold the seance. Dr. Monck was present. The Rev. T. Colley was preaching a sermon about the natural and spiritual bodies. I was listening intently to the preacher, when suddenly I heard three distinct knocks, as if someone was applauding what was being said. The knocks continued at intervals for quite half an hour, sometimes three, sometimes one. They first appeared to proceed from a far corner of the church, then from the gallery and the middle of the building, and afterwards from behind me, close to where Dr. Monck was sitting. They grew fainter and fainter, and then ceased.

Mr. Colley tells me that he was so wrapped up in his sermon that he did not notice them, but the poor old pew-opener had a lively time of it. She went to the doors several times to try and find out who was producing the knocks, but gave up at last, and declared, when asked after the service was over, that they appeared to follow her in the most incomprehensible manner. I sincerely hope that other gentlemen, well known in connection with Spiritualism, will pay a visit to Portsmouth before long, and try to convince the spiritually-blind. At present the devil seems to have it all to himself, and is the high priest and king in all conversations on subjects slightly beyond the comprehension of the talkers.—Believe me, dear Sir, very sincerely yours,

WILLIAM S. WATSON, Assistant-Paymaster, R.N.

H.M.S. "Monarch" at Portsmouth, October 5, 1875.

P.S.—Perhaps the voice, like a boatswain's, mentioned above, proceeded from the identical individual spoken of by Mr. Bidder, R.N., as having materialised through Dr. Monck's mediumship when the latter gentleman was paying a visit to Devonshire some months ago, an account of which appeared in your paper, the MEDIUM AND DAYBREAK.

It would be a great thing for Portsmouth if Dr. Monck could be induced at some future time to pay a longer visit, and continue the good work which he has so successfully commenced. I hope the friends of Spiritualism will make a stir in the matter.

MR. HUDSON'S SPIRIT-PHOTOGRAPHS.

To the Editor.—Sir,—With the Buguet scandal dying out, it is refreshing to have undeniable evidence of the genuineness of spirit-photography presented in the person of one of our own mediums.

At a private seance held at my own house, the controlling spirit, "James Lombard," requested me to take his medium, Mr. E. Raby, to Mr. Hudson for a spirit-photograph, when four or five spirit-forms would appear on the plate, with himself in the middle of them. Further directions were given that in addition to Mr. Raby, Mr. Herne should be desired also to be present. In accordance with these instructions I waited upon Mr. Hudson on September 30th; accompanied by Mr. Rutherford and Mr. Raby. There we unexpectedly found Mr. Charles Williams. Mr. Herne not being to time, we requested as a favour that Mr. Williams should take the place designed for Mr. Herne behind the screen, to which he consented. Two experiments were made, but without success, and a third was about to be commenced when Mr. Herne was announced in the studio. He was requested, in obedience to the given injunctions, to sit behind the screen,—on doing which, and finding his former co-operator there, he extended his hand to Mr. Williams, and thus was restored a friendship that for some time had been invaded. This unlooked-for circumstance seemed to be a cause of rejoicing to our spirit-friends, for as the two mediums once more grasped hands, the chairs and tables in the studio became as it were animated with joy, which they expressed by a lively dance on their wooden legs.

A further experiment was now entered upon under these new conditions. And I wish it to be observed that it was conducted throughout under the strictest test conditions. Mr. Rutherford selected a glass plate from a box containing many others,—saw it cleaned, prepared, placed in the bath, and ultimately developed,—in short, he never for a moment lost sight of it, from first to last, except while it was obscured from view while in the camera. During the development of the plate the spirits informed those who were in the studio that four figures were on the plate. The truth of this soon appeared, for when Mr. Rutherford brought the plate from the dark room, there assuredly were the four spirit-figures, and in the attitudes foretold by "James Lombard." The spirit-forms were those of "The Countess," who controls Mr. Raby to play and sing; "James Lombard," the usual control; Mr. Raby's mother; and a child, "Little Tommy." All these were at once identified, either clairvoyantly or from knowledge of them in earth-life.

The figures are clear and unmistakeable, and form a picture surpassing any I have ever seen. And when it is considered that the picture was produced under conditions that precluded the possibility of chicanery, it is to my mind a valuable certificate to the integrity and genuineness of Mr. Hudson's mediumship.

So gratified am I with this result, that I have ordered a large number of copies to be printed, and they will be on sale at the Spiritual Institution at one shilling and sixpence each, the proceeds to be devoted to the aid of mediums.

At another seance the same spirit, "James Lombard," informed us that if Mrs. Rutherford would sit for a spirit-photograph with Mr. Hudson, the form of her father would appear on the plate. We sat accordingly, and true to the forecast, the spirit-form was well defined in the picture. Now, Mr. Hudson knew nothing whatever of the foregoing prophetic announcements, nor had he any knowledge of Mrs. Rutherford's father. This spirit-photograph has been recognised by every person who has as yet inspected it. I trust these successful experiments will encourage Spiritualists to obtain these interesting proofs of the life beyond.

J. WOOTTON.

HOLY WATER IN THE SPIRIT-CIRCLE.

To the Editor.—Dear Sir,—With your permission I will give a short report of a seance that took place at the house of Mr. Gordon, tobacconist, Bishop-Auckland, on Friday, the 8th inst., through the mediumship of Mr. Gordon's niece. There were present four ladies and two gentlemen. The seance was held under strict test conditions. I searched the room, fastened the doors, and we then took our seats, lowered the gas, and joined hands, and sung a few hymns. We were then ordered, after a brief period, to light up, and to our surprise there was a coffee canister, partly filled with coffee carried from the mantelpiece and placed on the table. The controlling spirit then told us to look under the table, which we did, and to our astonishment we found a pipe which had been carried from the shop, and must of necessity have passed through matter, as the door was a tight-fitting one. We were then told to look on the table again, and found a tobacco paper, which must have come the same way as the pipe. There was a sheet of writing-paper placed on the table, and Mrs. Gordon had a pencil in the button-hole of her dress, in case the control wanted to write. Now, this pencil was taken from the place I have just named, and the spirit that was doing these things wrote his name in direct writing on the aforesaid sheet, after which it must have passed through the table, as the control told us to look at the back of the drawer, and to our astonishment we found the above-named sheet of paper with the name of the spirit written on it in such a way that I am quite satisfied no one in the company could have written anything like it. It is a regular thing to have the bell rung, tambourine played, a large kitchen table lifted several feet from the floor with loud and continuous cracks, as though some one were striking it with a hammer. The medium has occasionally been put to curious tests. I will just name one. I have a Roman Catholic friend, who was very desirous of attending a seance. I made inquiries, and succeeded in appointing a night for him to sit. "Now," he says, "I will banish the spirit the night I go; I will bring with me some of the Whit-Sunday holy water, which will be sure to banish the devil." Things passed on quietly, and the night came for our sitting. My friend arrived at the appointed time; he came into the room with the air of a warrior knight with his arms of defence to meet his avowed enemy. We took our seats, the gas was partially lowered, and the medium was controlled almost instantly. The spirit came forward and gave its Catholic opponent a hearty greeting. With this the new investigator rose and drew from his pocket a large glass bottle filled with holy water. He made the sign of the cross with it, and then sprinkled it round the circle, praying fervently, and ultimately made the sign of the cross on the medium's forehead, lips, and breast, and said, "In the name of the Father, and the Son, and the Holy Ghost, and the Lord Jesus Christ, if you are an evil spirit, begone." But to this the control gently replied, "I am not an evil spirit, but a good one, come to instruct you," and gave him a word of admonition for believing that the water would have any effect either for good or evil. At this juncture the spirit invited him to come and sit beside her medium as a token of deference to the weakness of his belief, but to this he was rather reluctant. At last he consented; the perspiration came very freely, and his hair seemed ready to start on end, and he prayed unceasingly, so much so, that he could not answer the control when she spoke to him. The spirit said, "I hope you have established one fact, either that your holy water is of no use for banishing the devil, or that I am a good spirit." Here the seance came to a close, and, believe me, my Catholic friend was none sorry.

This young lady is controlled by a female Indian spirit that is noted for her truthfulness and conclusive tests. I am a Roman Catholic of twenty-four years' standing, and I candidly admit I have become a staunch believer in Spiritualism through the mediumship of this young lady.—Yours, &c., JAMES JUDGE.

57, *Bondgate, Bishop-Auckland*, Oct. 9th.

WHAT ARE SPIRITS, AND IS IT PROBABLE THAT THEY WILL TRY TO MANIFEST THEIR PRESENCE TO MAN?

Mr. Editor,—Sir,—When men speak about spirits returning from another world to communicate with man, they thereby imply that that world is located in some distant region of the sky. When preachers speak about the unseen world, they always talk as if heaven were "up" and hell "down," and at an immense distance from us; but when they want to account for some awful crime, they have the devil close to our heels to devour us. Surely this implies also that we are surrounded by the spirit-world. If man is an immortal spirit, then when he shuffles off the mortal coil he must necessarily enter the spirit-world at once. Paul seems to have had this idea in his head when he said, "Absent from the body is present with the Lord,"—that is, the veil of flesh is the only thing separating the two worlds. However much some people may dread the presence of spirits, it is certain that if there is a spirit-world, it is necessarily surrounding us on every hand. Of course, the home of the spirits in the spirit-world, and the spirit-world itself, are distinct things. Millions of men are living on this globe, but not all in one house. No doubt some spirits will take an interest in the welfare of their relatives in their respective nations, and therefore, we may reasonably conclude that many of them are located very closely around us. As heaven or hell does not necessarily imply locality, but simply a good or bad moral status, so our spirit-friends may be in heaven when by our fireside, or they may be in hell at the same point of space.

However, it is possible that spirits may be existing around us, and yet be unable to communicate with us; but it is highly probable that some of them at least will try to invent a means of communication. I do not think that all disembodied men will try to communicate, because many of them, in their narrow-mindedness, will no doubt exclaim, as do their representatives on earth, "The world has the Bible, let that serve it."

But there is another class of mind that will most assuredly try to communicate with those they have left behind. For example, Dr. Benjamin Franklin says in his autobiography, "We had seriously engaged that whoever died first should return, if possible, to pay a friendly visit to the survivor, to give him an account of the other world." This engagement was made with his three friends, Osborne, Ralph, and Watson.

Robert Burns, the poet, says in one of his letters, "I hate a man that wishes to be a deist, but I fear every fair, unprejudiced inquirer must in some degree be a sceptic. It is not that there are any very staggering arguments against the immortality of man, but like electricity, phlogiston, &c., the subject is so involved in darkness that we want data to go upon. One thing frightens me much; that we are to live for ever seems too good news to be true; that we are to enter into a new scene of existence, where, exempt from want and pain, we shall enjoy ourselves and our friends without satiety or separation, how much should I be indebted to any one who could fully assure me that this was certain." In another letter he says, "Tell us, ye dead, will none of you in pity disclose the secret, what it is you are, and we must shortly be."

Now, Franklin and Burns are both "over there" and thousands more who have written and spoken to the same effect while they tabernacled in the flesh. Can we suppose that these worthies and giants in intellect will not try to give the light to others which they so much desired themselves. And what is remarkable these very individuals desired the very kind of evidence that Spiritualism is furnishing the world with to-day, viz., a demonstration of the presence of those who are said to be living in the future world. Verily this kind of evidence suits the high and the low, the learned and the unlearned, notwithstanding Professors Tyndall, Huxley, and the like to the contrary.

To a Spiritualist not only the probability, but the reality, of our ascended friends communicating with us is a fact in the year of grace 1875. Let us be thankful for these great mercies.

Seghill. GEORGE FORSTER.

A WORKING MAN, AND A SPIRITUAL TEACHER.

Mr. George Smith, New Delaval, calls attention to the words of a correspondent of a contemporary, who reports on Mr. Brown's mediumship, and says: "At a glance it is easy to perceive that Mr. Brown belongs to the working class." He then contrasts the manner of Mr. Morse with that of Mr. Brown, which Mr. Smith thinks is not the best way of cultivating good feeling amongst mediums. As to Mr. Morse, the term working man is not inappropriate to him also, unless it be that when we first knew him he was out of work and in want. Mr. Smith comes to the front in defence of working men, and says if our friend Brown is seen to be a working man he may be no worse for that in the sight of God. A brick burner may appear as bright as a carpenter, for such was Jesus, the great teacher of old. He (the contemporary's correspondent), thinks Brown is the very man to lecture to the North Country Methodists, but would not suit a polished audience so well. Our friend, the correspondent, will have to be varnished as well as polished to be able to cope with some of the working men of the north. Out of the working class of the North sprung George Stephenson, the great civil engineer; John Wales, the great mining engineer; Dr Richard Bango, now in the army; Joseph Skipsey, Robert Elliot, and Thompson are poets, who are working men. We have in Mr. Burt, M.P., an honour. Major Duncan, when speaking at the election at Blyth, said he had visited the working men's houses and found some of the men so far advanced in geology as to make him (the major) a complete child, although he was a Member of the Geological Society of London. We can boast of our politicians, mathematicians, shorthand writers, newspaper editors, &c. Nay, I shall go as far as to say that, in the North we are able to develop anything our friend chooses. These are the cast of men Mr. Brown met with in his tour in Northumberland, which, without an exception were all satisfied, yet he is not suitable for a polished audience. If there is not polish among these I cannot tell where to find it, and if our friend Brown lost his work by his tour in the North it only shows he would be a martyr for the cause, and our friend (the correspondent) had better take the poet's advice, which says:—

"Judge not of men or of things at first sight,
But list to my humble suggestion:
Before you decide on the wrong or the right,
Think well on both sides of the question.
"Altho' with fierce prickles the shell may abound,
Yet the nut is still grateful and pleasant;
So, oft may the noblest of natures be found
Beneath the rough garb of the peasant."

We hope to see Mr. Brown in London soon, and he will have a reception all the warmer that he works for a living, and is not a burden on others. Britons are famed the world over for their industries and manufactures, so that "working man" is the phrase which most amply conveys the idea of our national greatness.

MISS FOWLER'S MEDIUMSHIP.

Miss Fowler has handed us the following letter, at the foot of which was written, "You are at liberty to make any use you please of this note.—W. H."

"Miss Lottie Fowler,—On quietly thinking over the many things you (through your control) told me yesterday during the sitting I had with you, many proofs of genuineness come to my mind that did not appear so clear at first, and I cannot refrain from expressing to you the satisfaction and gratification you have afforded me in showing such unmistakeable evidences of an intelligent communication and affectionate sympathy, not to say intercourse, between friends on both sides of the grave. After the numerous tests I received from you, it is impossible for me to doubt any longer the great fact I have been longing to ascertain, and though there are a few instances in which the details of information were either not quite correct, or I failed to give a right interpretation to your words, there were so many strange revelations of truths and facts which no one but myself could possibly know, that I feel I must fairly give up doubting the truths of Spiritualism any longer, and must acknowledge that there is a wonderful foundation for the many consoling ideas it teaches, and the comforting belief it inculcates. I hope to be able to attend another sitting, for the purpose of endeavouring to clear up the few points on which there was any vagueness, and meantime cannot help writing to say how pleased I was to have so successful a seance.—Yours very truly, W. H[illegible].

"*London*, October 5, 1875."

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

The Publisher is instituting the greatest facilities for circulating the paper, and submits the following Scale of Subscriptions:—

One copy, post free, weekly,	2d.;	per annum,	8s. 8d.
Two copies " "	4d.	"	17s. 4d.
Three " " "	5½d.	"	£1 3s. 10d.

Four copies and upwards, in one wrapper, post free, 1½d. each per week or 6s. 6d. per year.

All such orders, and communications for the Editor, should be addressed to James Burns, *Office of* The Medium, 15, *Southampton Row, Bloomsbury Square, Holborn, London, W.C.*

The Medium is sold by all newsvendors, and supplied by the wholesale trade generally.

The Publisher co-operates heartily with friends of the cause in the establishment of local agencies for the circulation of the literature.

Advertisements inserted in the Medium at 6d. per line. A series by contract.

Legacies on behalf of the cause should be left in the name of "James Burns."

The Spiritual Institution is the "principal organ" of the cause in Great Britain. Thousands of pounds have been expended, only a small proportion of which has been subscribed by the public. All Spiritualists are earnestly invited to sustain the operations of the Spiritual Institution.

The *Banner of Light*, weekly, 15s. per annum.

The *Religio-Philosophical Journal*, weekly, 15s. per annum.

THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 15, 1875.

A SPECIAL CALL FOR INSTITUTION WEEK.

Next year the Medium will be reduced in price to ONE PENNY. This will involve a direct loss of over £300 during the first year should the circulation not be materially increased. As a guarantee against this possible loss—indeed, there will be of necessity a loss till the circulation doubles itself—some practical step should be taken by the friends of the movement. Institution Week is available, and the grand object of reducing the tax on spiritual knowledge by one-third ought to stimulate all to the most heroic efforts. This is an object of a purely impersonal character. It is the cause alone for which this step is to be taken. Our responsibilities will be increased, but the object is so good that we hope every reader will be anxious to carry his share of the burden.

MRS. REED'S SPIRIT-DRAWINGS.

We have had several delightful sittings with Mrs. Reed, of Newcastle, in which the portraits of spirits were dashed off in a remarkably short space of time. In complete darkness a spirit comes for a portrait; appears to the medium. At the same time a pencil and paper become visible to her, and she commences scratching away with great rapidity for the space of from two to three minutes. When the light is produced, the result appears in a beautifully finished pencil portrait. We have in this manner received likenesses of some of our beloved spirit-friends who work for spiritual progress, through the agency of the Spiritual Institution. We shall present one of these portraits in particular to the public, but the method of doing so, whereby the original drawing may be faithfully reproduced, has not yet been decided upon. When our friends receive it, we hope it will be to them one of the most memorable facts in the varied and wonderful phenomena of this great movement. We trust the day is not far distant when mediums of the highly spiritual character of Mrs. Reed will be more abundant.

EDITORIAL RAMBLES.

Mr. Burns will attend a conference at Nottingham on Sunday, October 31st. He will also deliver a lecture in the evening. Further particulars will be given next week.

On Sunday, November 7th, he will also attend the conference at Bolton. In the evening he will deliver an address. The meeting will be convened under the auspices of the Lancashire Committee, who held their first quarterly conference at Bury about two months ago. The forthcoming conference promises to be one of the finest meetings of Lancashire Spiritualists which has yet been held.

Mr. Burns's visit to Wales is not yet decided upon.

THANKS TO MRS. KERNS.

Under very trying circumstances, Mrs. Kearns gave a seance at Doughty Hall on Tuesday evening last, for the benefit of the Spiritual Institution, the proceedings of which are reported in another column.

The weather was unfavourable. The state of mind of some of some of the audience was prejudicial, yet a considerable number of tests were given under quite distinct phases of very valuable mediumship. The Hall was filled, and, after paying expenses, a balance was left of £6 11s. for the Spiritual Institution. For this kindness on the part of our visitor we are duly grateful. Mrs. Kerns left London on Wednesday, and was to sail from Liverpool yesterday, on her way to California, via New York. We wish her a safe and pleasant voyage.

A YEAR'S FREE GOSPEL AT DOUGHTY HALL.

On Sunday evening Mr. Burns gave the 52nd discourse of the series which was commenced at Doughty Hall just twelve months ago. It was intended that these should give expression to a "Free Gospel of Spiritualism"—a free platform in every sense; no creed, no selection of speakers, no promotion of persons; a free entrance, free support to the funds, and free rejection or acceptance by the audience of what was stated. To limit the responsibilities as much as possible, Mr. Burns freely took the financial burdens on his own shoulders. No committee was appointed, but a free supply of help has at all times been at hand. Messrs. White and Tilby have attended at the doors with great punctuality. Miss D'Arcy has freely given her services at the harmonium, and has laboured hard to form a choir, which she has now some hopes of accomplishing. The speaking has really been done gratuitously, the small sums bestowed in that way being merely nominal. The item, "lecturers' expenses," has been for fares alone, Mr. Mahony's visit from Birmingham involving the greatest amount.

The following speakers have delivered special addresses or discourses the number of times annexed to their names:—Mr. Brevitt, 1; Mr. Guy Bryan, 3; Mrs. Bullock, 2; Mrs. Burke, 2; Mr. Burns, 8; Mr. Cartwright, 1; Miss Chandos, 2; Mr. Cogman, 1; Mr. Farquhar, 4; Mr. Fay, 1; Dr. Hallock, 4; Mr. and Mrs. Hardy (conference), 1; Mrs. Jackson, 6; Mrs. Kerns, 1; Miss Keeves, 2; Mr. Linton, 1; Mr. Mahony, 1; Dr. Main, 1; Dr. Monck, 2; Mr. Reynoldson, 1; Dr. Sexton, 2; Mrs. Tappan, 1; Mr. Wallace, 2. There have also been two healing conferences, at one of which Dr. Mack exercised his powerful gift.

In addition to these, the meetings have been addressed at various times by Dr. Hallock, Mr. F. Wilson, Mr. Burns, and Mr. Linton, in conjunction with other speakers named above.

The funds have been derived almost entirely from the voluntary collections at the hall doors. The proceeds of Mrs. Hardy's seance opportunely made up the deficiency which at the time weighed down the enterprise; but against that there have been extra expenses. A balance carried from Cavendish Rooms meetings, interrupted when Mrs. Tappan was introduced, had to be met. The Wallace Testimonial had one collection, and Miss D'Arcy another. It is much to be desired that this young lady, who has worked so assiduously, and helped so much to keep the meetings together, should have been more munificently recognised. Better arrangements may be made in future.

In the conduct of these meetings there has been no begging for funds, no private appeals, no subscribers or preferential sitters. The hall has been free to all, and we never saw better order in a congregation. The visitors have in honour preferred one another, and class distinctions have been entirely awanting. Though the speakers have not been uniformly attractive, yet many memorable discourses have been given which have done a decided work in the movement. These meetings have also allowed visitors from a distance to be heard in London, and through the Medium in all parts of the country. Had a little more energy been used at certain seasons, the services, as a whole, might have been more useful, and the financial position even better. As it is there is a sum of £2 15s. 5½d. in hand.

The year's experiment at Doughty Hall must be a means of encouragement for Spiritualists everywhere to commence Sunday meetings, even if in the most informal manner. What is wanted is earnestness and a determination to do something for the diffusion of the truth. Keep expenses down, and act cautiously, and it will be found that Sunday meetings may become universal.

We hope the ensuing year will show an improvement.

Balance Sheet.

	£	s.	d.		£	s.	d.
Mr. Chinnery's donation	1	0	0	Rent (fifty-two weeks)	43	6	8
Half proceeds of Mr. Burns's Scottish Reading at Mrs. Bullock's	0	7	6	Moving harmonium ...	0	6	0
Mrs. Hardy's Seance ...	11	15	0	Printing and postage...	2	4	6
Voluntary contributions at the meetings ...	53	2	2½	Dr. Monck	2	2	0
				Dr. Sexton	2	2	0
				Mrs. Jackson	3	2	6
				Mr. Wallace	0	10	0
				For lecturers' expenses.	1	16	0
				Miss D'Arcy (one collection)	2	3	0
				Wallace Testimonial (one collection) ...	1	1	0
				Balance due on Cavendish Rooms Meetings	3	8	1
				Hall attendant	0	2	6
				Extra seats	1	5	0
				To cash in hand	2	15	5½
	£66	4	8½		£66	4	8½

Mr. Burns's lecture on "Re-incarnation" was given on Sunday evening, at Doughty Hall, to a very good audience, who listened patiently to a lengthened discourse. The matter is being prepared for publication, and we hope to give it a place in our columns in a short time.

The Belper friends have had an edition published of the lecture of Mrs. Tappan, delivered in their town and given in our columns. The little work has the "Rules for the Spirit-Circle" appended to it, and preceding the discourse is an appropriate preface, and the address of the chairman. Our Belper friends deserve to succeed. They take great pains to do the best they can to promote the cause in their vicinity.

MR. ASHMAN'S HEALING CLASS.

Two lessons have now been given at the Spiritual Institution, 15, Southampton Row, on Wednesday evenings by Mr. Ashman, the well-known psychopathic healer. The attendance has been good, and Mr. Ashman has endeavoured, with all his ability, to improve the occasions for his pupils. Next Wednesday evening will conclude the first course, to which fact we call particular notice, that another series of names may be entered for the second course, which is to be commenced on Wednesday week. Tickets for the series of three lessons, 5s. each, or an entrance fee of 2s. 6d. for a single evening.

The healing power should be studied by every individual. We have all near ones and dear ones in whose welfare we are particularly concerned. Our health is in our own hands, and society at large demands our deepest sympathies. On all these considerations, it is the duty of every individual to give some attention to psychopathic healing, and Mr. Ashman, in bestowing the benefits of his experience so cheaply, is really doing a great public work.

DOUGHTY HALL SERVICE ON SUNDAY NEXT, OCT. 17.

We have much pleasure in announcing that Mr. T. L. Henly will deliver a lecture on "Spiritualism, as taught by Jesus and the Prophets," at Doughty Hall on Sunday evening next. It is a subject full of interest, but, singularly enough, little understood, though perhaps not a little misconstrued by the various Christian denominations. We doubt not the subject will be ably handled and may prove of great service to those who hitherto have failed to grasp the true Spiritualism of the work of Jesus. The musical portion of the service will, we expect, be enhanced by the singing of Gounod's "Jesu de Nazareth," by Mr. Chinnery. Doughty Hall, 14, Bedford Row, Holborn, W. C. Commence at 7 o'clock.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION DURING OCTOBER.

	£	s.	d.		£	s.	d.
Mr. Beeton	0	5	0	Mr. J. C. Ferguson ...	1	0	0
Mr. Shearing	0	5	3	A friend, per Mr. S. ...	1	0	0
Mrs. Brewerton	0	5	3	X. Z. Y....	0	1	0
Mr. A. de Bourbon ...	0	10	0	Captain Fawcett	1	0	0
Mr. Quarmby's lecture at Oldham, per Mr. Kershaw	1	0	0	Byers Green circle, per Mr. Newton	0	10	0
				Mr. W. Clarkson	0	2	0
Bishop Auckland Association	0	2	6	Mr. C. Davieson	0	5	0
				Mrs. Kern's Seance ...	6	11	0
Mr. R. Young	0	5	0				
Mrs. M. A. Abbot... ...	0	2	6				

THE INCREASED CIRCULATION OF THE "MEDIUM."

A friend has been endeavouring to push the sale of the MEDIUM in Bristol. He says:—"Presented to a bookseller six copies, who at first refused to take them, saying he knew he would not be able to sell them. Nevertheless, the copies were left and a placard, and upon calling at the shop afterwards the copies were all sold, and twice as many could have been disposed of." Our correspondent adds that a gentleman who bought a copy has since made application to join the circle. The booksellers have said also that with a placard of the MEDIUM's contents they could sell many more copies. We have to say that we are willing to post one or more placards to any bookseller weekly whose address is furnished us. We know that the circulation of the MEDIUM might soon be trebled, and such a result would be the grandest push Spiritualism could receive. If our friends will only work with us it may be an accomplished fact this winter. At the new year the MEDIUM will be a penny, and till then the time should be used to increase the circulation.

THE "MEDIUM" AT A PENNY.

To the Editor.—Sir,—The ready penny is the custom of the age for newspapers and most of the periodicals printed weekly. Personally I have adopted the suggestion of taking an extra number weekly, and if all of your readers would also follow the suggestion you gave on page 616 in last week's MEDIUM, your troubles, Mr. Burns, would, in a pecuniary sense, be removed, and more good would be done by and through reading the MEDIUM. J. GALLOWAY.

DR. SEXTON IN LANCASHIRE.

The Preston Spiritualists have secured the services of Dr. Sexton to deliver a few of his famous orations on Spiritualism early in November, and he will be glad, therefore, to make arrangements with other societies in the district for lectures during the same journey, so as to save travelling expenses. All communications to be made to Dr. Sexton, 75, Fleet Street, E.C.

DR. MACK must have as much notice as possible of visits to the country. His practice in London increases daily, and renders it necessary that arrangements be made in advance of his leaving town.

THE Petty family leave Newcastle for Russia on Saturday for an engagement of ten weeks. Mr. Aksakof has had some very satisfactory seances with them, and with Misses Fairlamb and Wood.

WE regret to hear that Mr. Reddalls is very ill. It is a pity he should have so misspent his energies. We hope some of our Birmingham friends will call on him and render him what assistance is in their power.

MR. BURNS has in the press a small work by a well-known friend of Spiritualism, being a reply to Bishop Claughton's attack on Buddhism. It is one of the raciest criticisms on the popular religion of this country which we have ever read, and will no doubt be extremely useful in the hands of those who desire to raise the masses of the people to a higher faith. It will be ready in a few days, at a moderate price.

BURNS'S BUSINESS.

The communication published two weeks ago has evoked a form of comment which has been made before,—"Burns does too much. Why does he not attempt less, and not involve himself in difficulties?" This is a curious way of mending the matter, which is briefly this. I have established a business for the sale of spiritual literature, and there is not sufficient trade to sustain it. The remedy, then, is not to do *less*, but to do MORE. My efforts are not to involve myself, but to try to produce a steady supply of new goods, and find an increasing number of customers for them. I think every business man will say this is the only course to pursue in order to secure the desired result. It is not very stimulating treatment to be told that it is unwise to undertake responsibilities of an onerous nature for the diffusion of such a glorious truth as the demonstration of human immortality. When one looks abroad and sees thousands of so-called Spiritualists thinking no more of the grand fact of spirit-communion than if it were the commonest trifle in existence, one feels that the Spiritualism of such adherents is scarcely worthy of the name. I know that in the eyes of the world I have acted foolishly in putting myself under such a yoke for the last twelve years, when I might have been otherwise in affluent circumstances. But the lesson of Spiritualism is that man can be said to live only when he lives for truth—eternity, and not merely for self—the present time. I know that I have "attempted" a great deal more than was needful for my personal comfort, but not any more than the cause demanded of me in carrying out the mission with which the spirit-world has entrusted me. You all know, brothers and sisters, that what I have "attempted" has had a direct influence on all of you, and on the progress of the movement in general. Is it thoughtful, is it grateful, then, of any one of you to reproach me for striving to accomplish that which has brought spiritual light, it may be, to yourselves and to many others. I have not done too much, but too little. It has been all needed and all successful. There has been no ammunition wasted, no false movement made. Has it ever occurred to you, good friends, what would have been the state of things if I had been made of that kind of humanity which is afraid to do anything further than what is necessary for its own individual comfort? That these attempts of mine are seconded and participated in by the great body of true friends of the cause I know, but there is a vast legion of unimproved materials floating on the shallow waters which I desire to reason with into the fashion of good helpful Spiritualists.

I am not going to take the advice to do less. I mean to do three times the amount of work this winter that has been ever before accomplished in the same space of time. I have grovelled amidst difficulties sufficiently long. In the past this could not be helped, but in the future a grander expression of energy awaits than the all-absorbing and unprofitable struggle with petty cares. There is now a power in our forces which can make our literature a universal fact. The Publishing Fund is receiving daily additions, the plans for the local distribution of books are being promoted, and soon those who so thoughtlessly and unkindly advise a selfish, cowardly policy will be galvanised into sympathetic co-operation. It is no disgrace to me that the whole body of Spiritualists fail in supporting one depot for the publication of works on the subject. Such a depot was wanted, and I have been made the instrument of effecting it, at grievous discomfort to myself. I require to do about three times the amount of business to make things more agreeable. Next week I shall issue a plan for raising the £1,000-fund, and for circulating that amount in literature, between now and next midsummer. To do less I have no idea, but to do more I am determined, not alone for the benefit of my own position, but because the enlargement of my operations means the augmentation of those intellectual forces that have for their object the enlightenment of the people in matters spiritual.

Hundreds have co-operated in my efforts to spread abroad our literature. Thousands may do so, for what has been accomplished once may be done again. Do not snub me, then, by saying, "Burns attempts too much," but put your shoulder to the wheel and enable him to carry to a successful issue the necessary work in which he is engaged. J. BURNS.

THE HAPPY EVENING AT DOUGHTY HALL.

An influential committee of ladies have taken up this affair, and their practical sagacity has decided that the proposed date was unsuitable, thus necessitating a postponement. The hall cannot be obtained except at the time to come into collision with Mr. Morse's Reception. This all concerned are studious to avoid, and hence the Happy Evening will not take place till about the middle of November. Preparations are being made to render it of a particularly enjoyable character, and we hope the delay will result in great satisfaction to all when the evening comes round. Those who have purchased tickets may exchange them for the new ones when ready.

SPECIAL SEANCE AT BIRMINGHAM.

MRS. Groom feels desirous of clearing off the debt to the Spiritual Institution, London, which is owing by the Birmingham Spiritual Institute, now defunct. Towards that end, she will give a seance at Mr. Perks's rooms, 312, Bridge Street, West, on the evening of October 25. Tickets 1s. 6d. each, circle at half-past seven o'clock. Holders of tickets will have the opportunity of participating in a ballot for a musical instrument, given by a lady for the above purpose. Tickets may be had of Messrs. Mahony, Groom, Harper, Perks, or other friends.

MR. MORSE'S RECEPTION.

We again remind our readers of the fact that a welcome will be accorded to Mr. Morse on Wednesday evening, November 3, at Cavendish Rooms. The friends will assemble at half-past six p.m. Refreshments from seven to eight. The chair to be taken at eight o'clock. Tickets of admission are 1s. 6d. each, or four for 5s.

The announcement which has been handed to us concludes with the following paragraph:—

"The profits will be given to Mr. Morse as a token of the esteem in which he is held by his friends, and in recognition of the pleasure with which they welcome his return."

We hope there will be a very full audience, otherwise the profits will not be large, and the "token" of his "steeming friends," as the "Strolling Player" styles it, will be correspondingly small. We could have wished, for the credit of our movement, leaving Mr. Morse's feelings out of the question, that the "recognition of pleasure" had been expressed in a somewhat nobler form than in the petty margin intimated above.

MR. MORSE AND FREE LOVE.

To the Editor.—Dear Sir,—According to the *Banner of Light* of September 18th, 1875, Mr. J. J. Morse was present at a spiritualistic camp meeting at "Lake Pleasant," on the 28th of August, and moved a "free-love" resolution. As some of Mr. Morse's friends think this vague report, which neither implicates Mr. Morse in this new movement nor explains his position towards it, may be misunderstood by many, it is only fair to draw his attention to it, so that he may have an opportunity of offering any statement he thinks fit thereon.—Yours truly, SANS REPROCHE.

MR. D. D. HOME ON RE-INCARNATION.

Dear Mr. Burns,—Allow me to thank Mrs. Burns and yourself for your many little acts of kindness during my short visit to London. I was very much pleased to meet Dr. Mack, and with much pleasure testify to his great gift as a healer. The influences surrounding him were most genial, and by far the most powerful I have ever met.

A letter from Mrs. Woodforde, in reply to mine of August 13th, might lead an outsider to suppose that I charged with dishonesty the persons forming the seance. I had no such intention, but I had direct intention to charge the spirit as being false, and instead of going to a higher sphere, as he pretended, he ought to be made to refund to the poor jeweller the full value of the stones. He says they were being sold at "a price much beneath their value." Without being re-incarnated we can only term this "a shabby trick," and it is quite as well not to be re-incarnated. When we compare the above mean little act with the following words in his spirit-address it becomes quite ludicrous:—"I was occupied in shuffling off what still remained of the mortal coil—all earthliness—(how grand, and so like the language of Shakespeare!)—"fitting myself by every means in my power for that higher spiritual life I have now risen into." Imagine, with all this that he finds time to ascertain even the omnibus Mrs. Woodforde is to take, and that he is so honest and upright as to say, "Be sure that you say nothing to the man as to the value of those stones." It is all a monstrous piece of absurdity, and the re-incarnationists who are quoting this spirit, as a proof of the truth of their doctrine, are quite welcome to him if they could only make "an honest ghost" of him.

Do advocate with all your power light seances. These dark sittings are most fearful stumbling-blocks in the way of anything like scientific investigation. One fact given in the light, no matter how trifling it may seem, constitutes an incontrovertible truth; whereas, where there is darkness it paves the way to suspicion, to say the least of it.

I wish it to be very fully understood that, in my way of treating "Hafiz Hemishpha," who had to take Mrs. Woodforde to the British Museum in order to find out his name, I in no way connect the said supposed spirit with Mr. Ronalds as being his brother. The facts of the case are too glaring, and speak for themselves.

Within a few hours after my little angel-daughter had *gone home*, a re-incarnationist said, "Look at that most exquisitely-modelled little head, and tell me if you can believe otherwise than that she had lived before, and *came* to you only as a re-incarnation?" The idea was so cruelly monstrous that a cold thrill came over me. The idea, that God should allow (be it either a washerwoman or a queen) her to come like a thing of joy to my heart and home, and after a few days she should wing her way elsewhere to be re-incarnated as a Hottentot, or as anyone, why it is simply abominable and blasphemous in the extreme. God gave me my child conformably to His laws, and I know I will clasp her in all her perfection of identity when the long weary day of pain will have ended.—Yours faithfully, D. D. HOME.

22, *Rue de la Paix, Paris*, October 10, 1875.

DR. SEXTON AT CAVENDISH ROOMS.

On Sunday last Dr. Sexton delivered two discourses in the Cavendish Rooms as usual, taking for his subject in the morning, "Christianity in relation to Knowledge," and in the evening "The Doctrine of a Final Cause: its Nature and True Value." In the evening discourse the Doctor discussed the various theories of causation entertained by Hume, Reid, Beattie, Mill, Kent, Berkeley, Brown, Dugald Stewart, and others, dealing very severe blows at Hume's notion that we had no perception of causation beyond antecedence and sequence. He then applied the doctrine of causation to the notion of a first cause, and showed that to this it conclusively led. There could not be an infinite series of causes and effects, he maintained, because such a supposition violated all the laws of thought. A secondary cause which was also in itself an effect, did not supply the mind with a true cause at all. The laws of thought demanded an uncaused cause, and this must be discovered somewhere. The atheistic idea of causation, therefore, did not meet the requirements of the mind, and could not be in accordance with reason. Dr. Samuel Clarke had said, and it was perfectly correct, that the true idea of cause in the human mind is—firstly, that it causes something else, and secondly, that it is itself uncaused. If this idea of causation simply meant, as Sir William Hamilton maintained, the transference of substance; or, as Bain taught, the transference of force, the cause of the change was still to be found, for if B was only A under another form, something must have caused it to assume that other form. The Doctor entered here at some length into the doctrine of correlation and indestructibility of force, and showed that the highest form of force must have been first, and this was intelligence; that, moreover, the first one must have been capable of controlling the rest, which also pointed to intelligence. He then reversed the order of the argument, and described Mr. Gillespie's *a priori* method. This, he maintained, had never been answered, and was, in truth, unanswerable. A few atheistic attempts had been made to reply to it, but they were all miserable failures. He then described the use of the doctrine of final causes in science, and concluded with pointing out its relation to the religious life of man. The lecture was a very able one, and delivered in the Doctor's very best style. The audience appeared very much pleased, several people expressing a wish to have the discourse published. We regretted to observe that Mr. T. M. Parkes, who usually assists Dr. Sexton in these services, was absent from ill-health. The laborious duty, therefore, of the two entire services fell upon Dr. Sexton.

On Sunday next, Dr. Sexton will deliver two discourses, that in the morning being on "The Relation of Christianity to Work," and that in the evening on "Creation by Law, and Creation by God." The services commence at eleven and seven o'clock.

DR. SEXTON'S DISCOURSE.

To the Editor.—Dear Sir,—I went last Sunday evening to hear a discourse by Dr. Sexton, whose language is flowing, and whose reasoning is close. As he does not allow questions (and as he does not, he has no right to call his address a discourse), I should like to object, through the MEDIUM, to his illustration, as a disproof of God's goodness, of the tempest-tossed and sinking ship. If man goes in the water he is out of his natural condition, and must take the consequences. It is the shipbuilder, not God, who is responsible. Again, he introduces Christianity in Jesus, saying, "I am the way," &c.; "He that hath seen me hath seen the Father," &c., after having read aloud to us the first chapter to the Hebrews. If we are to prove all things it is no use offering a personal statement for truth. Dr. Sexton might use exactly the same language, but statements are not necessarily truths. Again, as I had stood up to ask a question, which was refused, it is obvious there must be a disagreement between us; and as "the grace of our Lord Jesus Christ" cannot descend upon discord, he was illogical in closing the service with the blessing which he knew must be negatived. The Doctor might say, The blessing was to the believers with myself; but he has no right, with a publicly-invited audience, who came to listen to his argument, to assume that any one of the company agreed with him.—Yours respectfully,

F. WILSON.

[We print the above letter that we may say that it is not our mission to discuss Dr. Sexton, his Christianity, or the manner in which he conducts his meetings. If he pleases to erect a sectarian platform he has perfect liberty to do so, and if liberals do not like it they had better stop away. With such matters we have not the least concern. As a lecturer on Spiritualism we have afforded Dr. Sexton every help in our power, and it is only as such that he can be allowed a position in these columns, which are devoted to Spiritualism and progressive thought, and these alone. Christianity is a much more popular article than Spiritualism, but we need not be concerned at the establishment of an additional shop in the interests of that article. Rather let us look to our own affairs, and thereby call the attention of the public to a superior class of facts.—ED. M.]

COMPREHENSIVE CHURCH IN ENGLAND.

On Sunday last, at Cambridge Hall, Newman Street, Mr. F. Wilson continued his discourse on Progressive Thought as follows:—

In answer to a difficulty of comprehending how, as stated in the last discourse, a centrestance could become the outside of the circumference, he would illustrate it by a fountain. The centre of the jet from the nozzle became in its descent the outer drops; or you might take the centre of a note in the voice that becomes a volume of sound in the building, but it had but the mouth for the centrestance of its cyclonation. We had arrived at the answer to the inquiry for a guide, and the answer we took from Hamlet—"To thine own self be true," and to be true to yourself is to be true "to thine own cause," and everybody has a cause of some sort to be true to. The cause I advocate is comprehension, and the object is to make it universally accepted. Having a cause, the next qualification is discipline, or obedience to a principle within instead of to a fear without. The next question is, What is man? The entrance of creation with the ability for circumstantial development. That is, the power to alter the circumstances by which he is surrounded, and development is the quality of variety that is assumed to be improvement. As man must obey the laws that Nature is made to visit upon him, it is obvious he cannot escape these laws, and, as the parallel of the higher creation, can be discerned in the lower. The example of the ant was suggested, but in this country the preference should be given to the rook. The republic of the rookery is wonderfully perfect in its organisation. It has its parliaments, its police officers, and its preventive system to overcrowding, and a nest will be pulled again and again to pieces if a rook disobeys the injunction of the locality; but here the parallel ceases, for a rook can build its nest in any other tree, or in the neighbourhood, or as a colony if it pleases; whereas man finds all the land occupied; in fact they (the landlords) have been pulling down cottages to save the expense of the poor's rate, and so driving the labourer to the village, often six miles away from his work. Taking the rooks, then, for an example, we propose an organisation similar to that which has been the assumed constitution of a rookery ever since the rook was created, for each creation must be accepted as distinct. Supposing the whole genus—humanity—was to die to-morrow, no person dare to say a new race could not be created in full existence on the next day. It is marvellous how people cling to the idea of human migration peopling the various continents, but everything and every personality is planted or placed where it should be. Why, a president of the British

Association suggested that seeds came to the earth on the surface of a meteoric stone, but where did the stone get the seeds from?

The subject for next Tuesday will be the "Clarification of your Personality." A discourse is different from a lecture or a sermon. A sermon is prepared—extraction; a lecture is prepared—instruction; a discourse, prepared—construction, on which questions are invited.

BIRMINGHAM SPIRITUAL INSTITUTION.

On Sunday morning last, at the Athenæum, Temple Street, Mr. Harper reopened the discussion on "The Currency Question." There was a good attendance, and considerable interest was excited by the spiritual manner in which the subject was handled.

In the evening Mr. Harper delivered the second of a series of lectures on "Organic Morals." Mr. Mahony presided. Notwithstanding the wet, the attendance was most encouraging. The proceedings commenced with a hymn by the choir, followed by one of those grand invocations that are so characteristic of the gifted lecturer. Then followed an extract from Judge Edmond's "Letters and Tracts" on the Political and Social Aspect of the American Present, by the spirit of the immortal "George Washington."

After some announcements from the chairman, and another hymn from the choir, Mr. Harper launched into his lecture. He commenced by recapitulating the deductions of his last lecture, in which he demonstrated the fact that men could not erect a certain standard of right and wrong, as, in consequence of the diversity of humanity, each individual could only act, either for good or evil, according to the development of the various organs of the physical body, which diversity was the result of the blended characteristics, more or less strongly deposited, of a long line of ancestry. He contended that the soul or spirit was an entity, and was, in fact, the real man, and stated that thousands of clairvoyants had seen and described this spirit, had witnessed its separation from its earthly tenement in the process of death (which said tenement was in time resolved in great part into carbonic acid and other gases, and so became the food of the vegetable kingdom, which was the food of man, therefore it was quite feasible for a man to literally eat his own grandmother). He answered the question, "What is Spirit?" by philosophically tracing its gradual evolution from the lowest form of organisation in the semi-vegetable-mineral kingdoms. He attacked the doctrine of "Free-Will," and argued that will was only the result of conditions, and that our object must be to ensure the best conditions, and brought the lecture to a close by reciting the fine spirit-poem by "Edgar Allan Poe," "Evermore," so vividly, that one could almost fancy he could hear the

"Anthem swelling,
Grand, beyond a mortal's telling."

Next Sunday morning at eleven "The Currency Question" will again form the subject of discussion. In the afternoon a tea-party will be held in the Athenæum; tickets 9d. each. The evening meeting will be most interesting, as it is to be devoted to the relation of "Personal Experiences" of Spiritualism.

To those who desire information as to the actual phenomena, or would wish to know what were the instruments that drove conviction home, aye, and clenched it, to the Spiritualists of Birmingham, a finer opportunity could not be presented. W. RUSSELL, Cor. Sec.

ISLINGTON HALL, LIVERPOOL.

On Sunday last two lectures were given in the above-named hall to good audiences. In the afternoon Mr. John Ainsworth took for his subject "Creedism versus Spiritualism." He defined Creedism as that particular system of religious belief which partakes more of a speculative than a practical character. By Spiritualism was meant that which tends to elevate man in this world by the force of love and truth, and which furnishes evidence of a distinct conscious personality and perpetuity of existence, independent of the physical organism. There is often to be found, he said, more real and practical knowledge in the intuitive teachings of humanity than is to be found within the walls of our theological seminaries, and were the minds of men less enslaved by creeds, and bold enough to exercise their right of private judgment, and seek their freedom in the outspoken utterances of conscience, we forsee that progress and truth would be guaranteed. Truths which are self-evident will always force their way into the popular mind by their inherent power and intrinsic worth, in spite of ecclesiastical mandates. The bitter contentions which for centuries had disturbed Christendom did not arise from what the spirit-world had revealed, but from what man in his ignorance had propounded.

If Modern Spiritualism had no other mission than to revolutionise, liberalise, and rationalise the absurd notions and systems of religions, it had accomplished much for the regeneration and uplifting of humanity to a higher scale of intelligence, virtue, and happiness. Spiritualism started out with the one great fact, recognised in some form or other by the intellect of the untutored savage, and the lofty conceptions of civilised life—that there reigns throughout the entire universe an infinite God, who manifests a beneficent purpose co-equal and co-extensive with his infinite wisdom and omnipotent power, whose ever-watchful care is over us, encouraging, by his ministering angels of light, the heavenly aspirations of our souls, and the affectionate beatings of our hearts for that which is true and good.

In the evening Mr. John Priest delivered a lecture, subject, "Authority and Free Inquiry in relation to Spiritualism," in which he pointed out the universality of the religious principle in man and the influence which churches—Popish and Protestant—had exercised to control that religious sentiment and pervert it from its God-given purpose. He was ready to acknowledge that the church had done good, but could not agree with the policy of damning those who would not accept the Athanasian Creed. He reviewed the conduct of Mr. Cook, of Bristol, who had refused to administer the Lord's Supper to a member of his flock because he did not believe in the "devil." A belief in Christ and his blood, in that case, was not sufficient to save his soul without a further belief in the devil also; and the Court of Arches had decided that that was the law of the Book of Common Prayer, and whoever did not believe it was branded as an "ill-liver," which was to denounce him as an immoral character. The Church may picture a gloating fiend and endeavour to fright their victims into submission to their ideas, but the pioneer of thought will break the chains of thraldom and rise to liberty and freedom. Slavery was abnormal, and liberty of thought, soul, and spirit would live when creeds and churches would have expired and be no more. Spiritualism claimed that the spirit of God is superior to all churches and sufficient for all mankind, and that the inspiration of God is not confined to sect or church, but is for all humanity—blooming into a fulness of immortality beyond the grave. The frequent plaudits of the audience gave signs of approval. JOHN CHAPMAN.

PUBLIC CIRCLES.

A medium asks our advice on public circles. He says, "On Saturday nights we have a public circle, and sometimes get visitors that are sceptics and what-not, and the guides impress these persons on my mind as being a great hindrance to their liberty in adressing the audience on different subjects. Do you think I should object to their coming into the circle or into the chapel where our circle is held? When men get in half drunk I feel the effect of them being in the room. Now I want every man to have all possible light on Spiritualism. I am willing, and my guides are the same, I believe, to do all the good they can to spread the gospel of Spiritualism abroad." Our correspondent asks a very proper question, and the answer we give is that his guides and his own feelings ought to decide the matter. By rights no person ought to be introduced to a seance who is not prepared. Mr. Sadler, at Cardiff, is in the habit of entertaining applicants at a preparatory conversation before he admits them to the circle. Persons should ask to come in rather than be hauled in by the collar. It is quite possible now, as of old, to cast pearls before swine. More particularly should no intoxicated person be admitted. We heartily wish that total abstinence from the drunkards' drink was made a condition of association in the work of spirit-communion. By keeping a strict guard on the door, persons will feel that entrance is a favour that they must win by due preparation. Thus the conditions will be better. The power of the spirits will be more manifest, the medium will not be so much exhausted, Spiritualists will enjoy it, and those who come will be well impressed and come again. Furthermore the nucleus of spirit-power will be augmented rather than dissipated, and it will have greater force of attraction to those outside.

A SEANCE WITH MR. EGLINGTON.

Mr. Burns.—Sir,—On Monday, the 11th, I attended a seance at the residence of my friend Mr. M'Kellar, 8, Buckingham Road, Kingsland, the medium being Mr. Eglington. Friends present:—Mr. and Mrs. M'Kellar, Miss Eagar, Miss Berry, Mrs. Bradley, Miss Grace M'Kellar, Mr. M'Kellar, jun., Mr. Melville, my husband, and myself. We sat round a small table, on which was placed a bell, paper tube, and concertina. Being only inquirers into Spiritualism, we were rather gratified at being selected by the spirits to sit one on each side of the medium, which position we kept, my husband holding one of his hands firmly, myself the other.

The gas was then turned out, and whilst we were singing, the concertina was placed in my lap, then the bell on the top. We were told in the direct voice to "sing up." My husband and Mr. and Mrs. M'Kellar had their hair well pulled by spirit-hands; Mr. M'Kellar's necktie was taken from his neck and tied round the medium's. We then heard the spirits doing something, but did not know what, one gentleman exclaiming, "Don't choke me;" another, "They have tied my hands;" the medium, "They have taken my chair from under me." We still sat with our hands tightly clasped. The concertina was then taken up and played over our heads, then on the floor; some beautiful lights danced about the room, seen by all. We then lighted up and found the medium securely tied in his chair with two pieces of very wide tape, which the spirits must have brought with them, for Mrs. M'Kellar declared she had not got such a thing in the house. We then found the right arm of the medium through the back of his chair, although I had not let go of his hands. I cannot enumerate the half of the wonders that occurred on that memorable evening. We had direct writing, viz., a message from a spirit-son of Mrs. M'Kellar's. A very powerful spirit known to Miss Eagar lifted the sofa, lifted the squab from the frame, and very pointedly informed us he was going to smother a sceptical gentleman named Mr. Melville, but Mrs. M'Kellar and myself being very nervous spoilt the conditions, so we broke up.

If this rambling statement of facts is worth anything, you will know best.—Yours very truly, E. GILHAM.

42, Canonbury Park South, Islington, N., Oct. 13, 1875.

MISS CHANDOS AT TARLINGTON HALL.

A lecture was given by Miss Chandos on "The Various Theories of Mesmerism, Ancient and Modern" on Wednesday evening, the 6th inst., at Tarlington Hall, Edgware Road. The chair was taken by Mr. McDonnell, who gave a brief but interesting history of mesmerism from the time of Mesmer up to the present, after which Miss Chandos proceeded with her lecture. She said there have been several theories advanced to account for mesmerism, in each of which some truth may be discovered, and should not be lost sight of in our investigations, including that of Van Helmont, who first mentions animal magnetism as the universal fluid, Dr. Braid's Hypnotism, Dr. Dod's Human Electricty, Fahnstock's Statuvolism, and the ordinary nervo vital fluid theory, neither of which, she conceived, covered the ground of accounted for all the facts which are to be met with by any one who enters the field of investigation, especially in clairvoyance, where all thoroughly conversant with that phase of mesmerism are aware of the facts that subjects will be found not only to travel into places and regions in this world which are unknown to both operator and themselves in the normal condition, so-called, and gain absolute knowledge and information not possessed by either previously, but will describe minutely persons totally unknown to them, who have long since left this world; give their names, speak to them and receive information of the most reliable and varied kind, totally unknown to all present, and requiring future testing to prove its truthfulness; hence the lecturer concludes that the true theory of mesmerism has yet to be made known to the world, and considers mesmerism to be the bridge between this and the spirit-world, which, through clairvoyance, becomes, as it were, imperceptibly blended together. At the conclusion a series of questions ended in a lively discussion.

SPIRITUALISM THE RELIGION.

An article on "Theism" in the *Westminster Review* for October, 1875, thus concludes:—

"For let none imagine that by such speculations as the foregoing he is building up the religion of the future, or that Comte and Strauss will be the prophets of the coming age. Religions are not made; they grow. Their progress is not from the enlightened to the vulgar, but from the vulgar to the enlightened. They are not mere products of the intellect, but manifest themselves as physical forces too. The religion of the future is in our midst already, working like potent yeast in the minds of the people. It is in our midst to-day with signs and wonders uprising like a swollen tide, and scorning the barriers of Nature's laws. But however irresistible its effects, they are not declared on the surface. It comes veiling its destined splendours beneath an exterior that invites contempt. Hidden from the prudent, its truths are revealed to babes. Once more the weak will confound the mighty, the foolish the wise, and base things and things despised, it may be even things that are not, bring to naught things that are, for it seems certain that whether truly or whether falsely, Spiritualism will re-establish, on what professes to be ground of positive evidence, the fading belief in a future life—not such a future as is dear to the reigning theology, but a future developed from the present, a continuation under improved conditions of the scheme of things around us. Further than this it is impossible to predict the precise development which Spiritualism may take in the future, just as it would have been impossible at the birth of Christianity to have predicted its actual subsequent development; but from the unexampled power possessed by this new religious force of fusing with other creeds, it seems likely in the end to bring about a greater uniformity of belief than has ever yet been known.

"Meanwhile, it is the absence of oneness of feeling that really needs to be regretted. We have seen that all the essentials of religion can be retained by the so-called atheists. Might it not be expected that professors of orthodoxy, persons whose religion is their boast, when they find in such a man a love for his fellows no less disinterested, an effort after advancement no less earnest than their own, would rejoice to join with Theodore Parker and every truly enlightened theist in claiming him as really at one with them, despite intellectual differences? But, no; they stand at the ford at Jordan, and if the passer-by cannot frame his lips to pronounce their shibboleth they slay him, though all the time he was an Israelite and a brother; and yet the war with evil demands that the forces which make for good should be united, nor is there any element wanting to human unity except the recognition of it. We are all of one kindred—children of mystery; all of one language—the voice of nature; all of one creed—the creed of ignorance, that mighty Catholic Church, to whose tender bosom every thought-weary wanderer is folded at the last."

MR. QUARMBY'S MEDIUMSHIP.

Mr. James Bradley, Oldham, bears testimony to the mediumship of Mr. Quarmby. On September 19 he, while under control, gave tests at the Oldham Spiritual Institution. A sceptic present had the particulars of his family and personal matters correctly described, though he declared himself an entire stranger to the medium. Mr. Quarmby gives very useful prescriptions in cases of disease, and has genuine healing power. He is quite unconscious of all he says while in the trance condition. An increasing interest is being manifested in Mr. Quarmby's mediumship, as it becomes better known.

INSTITUTION WEEK.

Dear Sir,—It seems to me unnecessarily circumlocutory that the subscriptions for Institution Week should be collected in one part of London to be handed over in another. Mr. Burns is the head of the Spiritual Institution, and it is to him we look for the proper disposal of our contributions. I think, therefore, he is the proper party to take charge of them. Hitherto he appears to have been reluctant to do so, probably with the impression that greater interest would be taken in the matter if conducted by another. In this I think he is mistaken, and I trust that upon further consideration he will be induced to waive his sensitiveness in the matter, and take his proper position. Much harmony and good feeling was caused by the movement last year, and, I think, it will not be detracted from this year, but, rather, enhanced by the knowledge that we have the "right man" in the "right place."—Yours sincerely,

S.

London, October 9, 1875.

[The Institution Week movement inaugurated last year by Mr. Thomson, and so successfully carried out by him, gave all concerned complete satisfaction. No better arrangement could be desired other than that it would be well to have a local agent in every district or circle, who would act for the friends in association with him or her. These local helpers might correspond with the Spiritual Institution direct, and thus simplify matters.—Ed. M.]

Mr. Richard Crompton, Bedford Leigh, writes, after a hard day's work at the anvil, to encourage us to persevere in the work of the Spiritual Institution. He says, "I take the Medium and *Human Nature*, and I think if all working men Spiritualists would do the same, it would help you very much." We are of the same opinion, and we moreover think the working men would be the gainers in the end. We are glad of the co-operation of such hearty men as our correspondent, and they in return rejoice at the light which it is our duty to scatter amongst them.

"Sin and Diarrhœa."—The Wednesfield Local Board have been perplexing themselves with the knotty question of the significance of epidemic diarrhœa. The ordinary views as to its relation to bad water, faulty drainage, and the like, found some supporters. Mr. Wadley—described as a stout, robust gentleman—could not understand all the fuss made now-a-days about the water question. Mr. Cooper cut the knot. He said that sin had brought disease into the world, and the Almighty permitted the outbreak of diarrhœa in their midst; neither doctors nor any one else could prevent it. Mr. Cooper is not far wrong. Sin has much to do with diarrhœa, especially municipal sin, which permits a population to drink sewage, and then coolly satisfies itself with referring the judgment to the Almighty.—*Lancet*.

MRS. TAPPAN'S VOLUME OF ORATIONS.

The photographs have just been delivered, and the book is in the hands of the binder, and will be ready very soon. We are yet willing to receive subscribers' names, seeing that the book is not ready for delivery. The photograph printer has been so overwhelmed with orders, that we found it impossible to get ours executed so speedily as we desired.

Will be ready immediately.

DISCOURSES THROUGH THE MEDIUMSHIP OF MRS. CORA L. V. TAPPAN, consisting of the series entitled, "The New Science," "Spiritual Ethics," and Discourses by "Judge Edmonds," prefixed by Mrs. Tappan's experience as a Medium. Comprising upwards of fifty Orations and Poems, and extending to about 650 pages. After publication, the price will be 7s. 6d. To those who subscribe now, they will be 6s. post free, or four copies for 21s.; carriage extra.

At the request of subscribers a special edition is being prepared to be prefixed by a fine photograph of Mrs. Tappan, by Bowman, Glasgow. This edition is on fine toned paper, and bound in bevelled boards with full gilt edges, constituting a very handsome volume; price after issue, 10s. 6d.; to subscribers, 7s. 6d., post free. Those who have already subscribed for the ordinary edition may have the superior one on remitting 1s. 6d. extra per copy.

AN APPARITION AT BIRMINGHAM.

To the Editor.—Sir,—I have pleasure in forwarding to you the following narrative, trusting it may prove interesting to your numerous readers.

The relater is night watchman at a large manufactory, situated about two miles from this town; he is sober and steady, and possessed of an amount of intelligence in advance of many persons of his station in life, and, to use his own words, he is "no friend to the publican." The room in which the occurrence took place is square and under one roof, covers a space of more than an acre of land, providing workroom for about 800 persons. The statement was made to me soon after the event. I wrote it out at once, but allowed it to remain until the present date. I then read it over to him, and he declared it to be true in every particular.

In reply to my inquiries he said:—I don't know anything of Spiritualism, and have never read anything about it except in the newspapers, and the writers appeared to me to turn it all into ridicule. I cannot just remember the date, but it was about the middle of June in the present year that I entered our large room at midnight, as the clock was striking twelve, with my lamp in my hand and my dog behind me. I unlocked the door, and as soon as I was inside, locked the door again, as usual. I immediately felt a rush of cold air, and on looking to the far end of the room, I saw a whitish light, having the appearance of a cloud. I was certain it could not proceed from the gas, as it was turned off at the meter. I became very much alarmed, and a violent perspiration broke out all over me, my limbs trembled, and it was with difficulty I could stand; but still I felt determined to see what it was. The dog approached it, but ran back to me growling and in great terror. As well as my strength would permit, I walked slowly towards the brightness—which covered one end of the room—and when near it I saw in the midst of the light a pleasant-looking human face, as clear and distinct as my own now appears to you—hair, beard, moustache, and all the head, but nothing more. All round about was cloud. I knew the face well, it was that of my cousin, I dared not approach nearer, so I said, "Hallo!" but there was no answer. I then shut my eyes, to ascertain if I was mistaken, but on opening them again saw the face as before. After some time I shut my eyes again, and on opening them once more all was darkness—no light except the light of my lamp. I went to look at the clock, and it was 12 minutes past 12 o'clock, so that I calculate I saw the apparition for about seven minutes. I was at that time in the best of health and spirits, but the sight so affected me that I could not eat for some days. I have now quite got over it, and should not object to see the same thing again, now I am prepared for it. I have looked for a repetition, but with no result. I had a letter informing me of my cousin's death a few days after the occurrence. I did not know he was ill; I had been wishing to see him, but at that time he was not in my thoughts at all.—Yours respectfully,

Thomas Taylor.

18, *Lee Crescent, Edgbaston, Birmingham*, October 11, 1875.

Dear Sir,—Now that we have started our rooms we wish to inquire if you could send us down some medium who could produce before us a materialised spirit-form to convince us of the truth in their appearing. We would be willing to find him every accommodation and comfort he could wish for, if you could tell us of one, and please quote terms. An immediate reply will oblige.—Yours truly,

S. H. Blakey, Mrs. J. Blakey,
L. Wood, Mrs. Firth,
J. Blakey, Mrs. Jackson.

Anlaby Road, Hull, September 28, 1875.

[We make this letter public that all may have an opportunity of aiding in the response. We think our Hull friends will soon have good phenomena in their own circles.—Ed. M.]
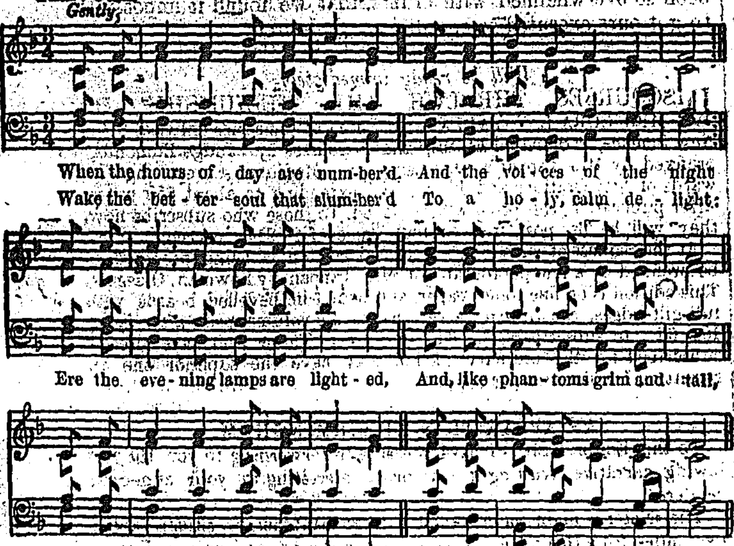
Mr. B. S. Nayler, the well-known lecturer on Spiritualism, has died in Melbourne, at the age of eighty years. Mr. and Mrs. Nayler celebrated their golden wedding at Stawell last year, and Mrs. Nayler died in July last. The funeral of Mr. B. S. Nayler is thus described by the *Age*:—"The hearse and coaches had no trappings of woe, and the followers, instead of wearing crape, had floral decorations about them. The corpse, in a very handsome coffin, was taken to the Unitarian portion of the cemetery, followed on foot by about 200 persons, attired in their every-day clothing. On arriving at the grave, the coffin was at once lowered into it, and after a pause, Longfellow's 'Suspira' was sung, and then a brief address was delivered by Mr. John Ross, descriptive of the leading characteristics of the deceased. Mr. Charles Bright followed with a denunciation of the 'trappings of woe,' and the profession of grief when they knew their friend had lived a life of duty below, and was then living in more reality than he ever had been. After a further short address by Mr. Hughes, Lord Byron's 'Ode on Immortality' was sung, and the assemblage dispersed."

HYMNS FOR SUNDAY'S MEETINGS.

HYMN No. 143 in the "SPIRITUAL LYRE."

TRIVOLI. 8s, D.

Gently.
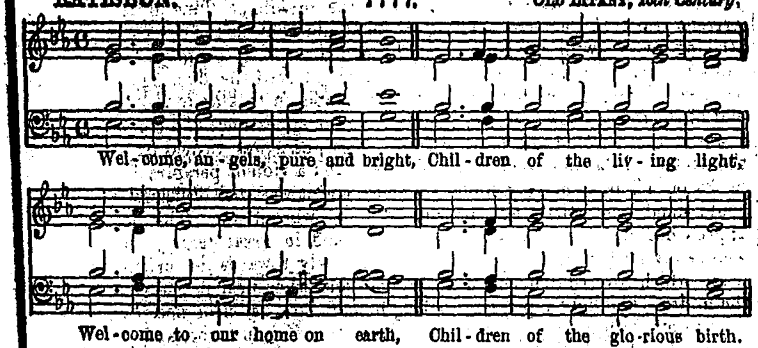


2 Then the forms of the departed
Enter at the open door;
The beloved ones, the true-hearted
Come to visit me once more.
With a slow and noiseless footstep
Come the messengers divine,
Take the vacant chair beside me,
Lay their gentle hands in mine.

3 And they sit and gaze upon me
With those deep and tender eyes,
Like the stars, so still and saint-like,
Looking downward from the skies.
Uttered not, yet comprehended,
Is the spirit's voiceless prayer—
Soft rebukes in blessings ended,
Breaking from their lips of air.

HYMN No. 70 in the "SPIRITUAL LYRE."

RATISBON. 7777. OLD LITANY, 13th Century.



2 Welcome, messengers of God,
Teaching not of anger's rod;
Love for all earth's weary throngs,
Is the burthen of your songs.

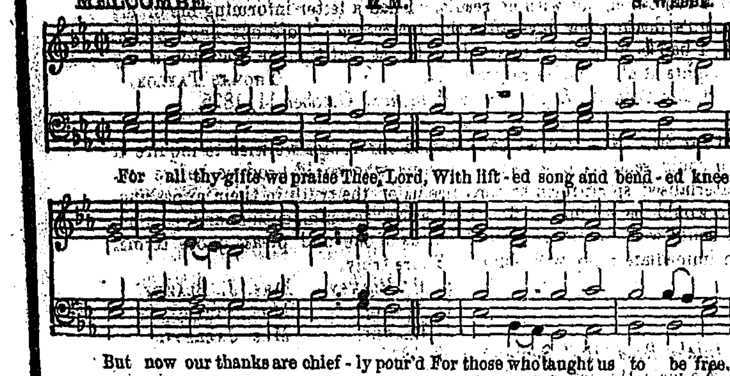
3 Come ye from the realms of light,
Where the day knows not the night,
Where the gems of love alone
Are around your spirits thrown.

4 Oh we joy to feel you near,
Spirits of the loved and dear;
Chains of love around us twine;
Gems of beauty all divine.

5 Joyously we greet you here,
Children of a brighter sphere;
Guide our feet to realms of love,
To the courts of joy above.

HYMN No. 39 in the "SPIRITUAL LYRE."

MELCOMBE. L.M. S. WEBBE.



For when the soul lay bound below
A heavy yoke of forms and creeds,
And none thy word of truth could know,
O'ergrown with tares and choked with weeds;

Half-battles were the words he said,
Each born of prayer, baptised in tears;
And routed by them, backward fled
The errors of a thousand years.

The monarch's sword, the prelate's pride,
The church's curse, the empire's ban,
By one poor monk were all defied,
Who never feared the face of man.

With lifted song and bended knee,
For all thy gifts we praise Thee, Lord,
But chief for those who made us free,
The champions of thy holy word.

KINGSTON.—The secularists of Kingston having offered their platform for a discussion on Spiritualism on Sunday next, Mr. Bullock will open the meeting with an address.

WE have received from Mr. S. C. Hall a new work on Temperance entitled an "Old Story." It is in verse, and is illustrated in the most profuse manner. We hope to give it full notice in an early issue. It is a work which cannot be laid aside with a passing glance, and those who once see it, will feel irresistibly attracted to possess a copy for themselves.

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Lectures and Debates every Wednesday evening. A free platform.
October 20.—Mr. T. L. Henly. "Population and Prostitution."
October 27.—An adjourned debate, to be opened by Mr. Hocker.
Several speakers to take part afterwards.

MEETINGS AT STOCKPORT.

Mr. Editor.—Dear Sir,—On Sunday last two public meetings were held at the Oddfellows' Hall, Stockport, under the management of the Spiritualists' committee, when Mr. S. H. Quarmby, of Oldham, delivered two really wonderful trance orations and poems from subjects selected by very respectable and intelligent audiences, through the delivery of which they were utterly spellbound, several proclaiming a wish they could have them printed. The committee can with pleasure recommend this medium to all friends, committees, and societies as one of the finest mediums in the cause. His splendid trance and poetic orations would adorn any platform in England.

The committee beg to thank Mr. James Burns for his very liberal gift of literature, 1,000 numbers of the MEDIUM AND DAYBREAK.

21, *Elliott Street, Rochdale*, October 12, 1875. J. SUTCLIFFE.

PLANCHETTE-WRITING.—Mr. Fryar asks if any of our readers can give any cases of writing being done through the planchette by children or ignorant persons who could not write at all under ordinary circumstances.

FREE LECTURES on subjects Spiritualistic and social will be given by Mr. Robert Harper, 159, Irving Street, Birmingham, for third-class railway fare and entertainment at any place within 150 miles of Birmingham, on those Sundays in which he is not engaged at the Sunday meetings at home.

NATIONAL ANTI-COMPULSORY VACCINATION LEAGUE.—The first annual meeting and general conference of this League will be held at Leeds, on Tuesday, October 26th, 1875, in the Albert Hall of the Mechanics' Institute. A preliminary meeting of the executive will be held at 11 a.m. The annual meeting and conference at 2 p.m., and a public meeting in the evening, at which Alderman Tatham, of Leeds, will take the chair. Your attendance, and that of all friends, is earnestly requested. Admission to the conference at 2 p.m. will be by tickets, to be obtained on application to the secretaries, Mrs. Hume-Rothery, Merton Lodge, Tivoli, Cheltenham, and Mr. Amos Booth, 60, Stanley-street, Leicester. Arrangements for tea between the conference and the public meeting are undertaken by our Leeds friends.

On Sunday evening last a good number of kind sympathising friends welcomed Mrs. Bullock's return to the platform, and were well repaid by an excellent discourse from her spirit-guide, after which Mr. Lawrance was controlled by a spirit, who described his passing on to the spirit-world. Mr. E. W. Wallis was also controlled by a Yankee, after which the spirit "Lightheart" sang a prayer. Thus the time passed away happily and rapidly till after nine o'clock.

On Sunday evening next, October 17th, Mr. Frost has promised to give a lecture on "Re-incarnation." We hope those who are interested on this subject will give him a patient hearing. A special meeting will be held on Sunday evening, October 24, at seven o'clock, according to the arrangements of Mr. Towns' spirit-guide, when a lecture on "Spirit Flowers," of a very interesting character, is promised, on the condition that the audience subscribe sixpence each towards the expenses of the hall.—19, *Church Street, Islington*.

ANACALYPSIS:

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CHAPTER II. The word OM—Omphe, Omphalos—Olympus, Ammon, Delphi—Digression concerning the word ON—Subject of Ammon renewed—Ham, the son of Noah, and Ammon, the sun in Aries—Niebuhr on the Ombrici of Italy; several remarkable synonymes—On the spirit or Ruh, the Dove—Priestley's opinion—Subject of the Persian and Hindoo Trinity resumed.

CHAPTER III. Israel Worsley's account of ancient Trinities—Opinion of Dr. Pritchard and others on the Trinities—Opinion of Maurice and others on the Trinities—The Christian Trinity; its origin—Macrobius on the Trinity—Philo's Trinity of the Jews—Faber's account of the universal belief of the Trinity—Observations on the doctrine that destruction is only regeneration.

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In reply to a Sermon entitled "THE RELIGION OF GHOSTS," by the Rev. DE WITT TALMAGE, D.D., preached at the Tabernacle, Brooklyn, New York.

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SUNDAY, OCT. 17, Mr. Henly, at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, OCT. 18, Mr. Herne's Seance, at 8. Admission 2s. 6d.

WEDNESDAY, OCT. 20, Mr. Herne, at 8. Admission, 2s. 6d.

Mr. Ashman's Healing Class, at 8. Admission, 2s. 6d.

THURSDAY, OCT. 21, Mr. Herne, at 8, Admission 2s. 6d.

FRIDAY, OCT. 22, Miss Eagar, Trance Medium, at 8. Admission, 1s.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, OCT. 16, Notting Hill, at 11, Blechynden Mews, Latimer Road, at 7.30. 3d.
Mr. Williams. See advt.

SUNDAY, OCT. 17, Dr. Sexton, Cavendish Rooms, at 11 and 7.
Mr. Cogman, 15, St. Peter's Road, Mile End Road, at 7.
Mrs. Bullock, 19, Church Street, Upper Street, Islington, at 7.
Notting Hill, 11, Blechynden Mews, Latimer Road, at 7. 3d.

MONDAY, OCT. 18, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
Mr. Hocker's Circle for Investigators, 33, Henry Street, St. John's Wood, at 8.45; admission 1s.
Mr. Williams. See advt.

TUESDAY, OCT. 19, Mrs. Olive's Seance, 49, Belmont Street, Chalk Farm Road, at 7. Admission, 2s. 6d.
Miss Baker's Developing Circle, at 87, Inville Road, Walworth, S.E., at 8. Admission 1s.
Dalston Association of Inquirers into Spiritualism. A Seance at their rooms, 74, Navarino Road, Dalston, E., at 7.30 p.m.

WEDNESDAY, OCT. 20, Notting Hill, at 11, Blechynden Mews, at 7.30, for Development, Members only.
Tarlington Hall, 90, Church Street, Paddington. Lecture at 8.
H. Warren, 7, Kilburn Park Road, Carlton Road, at 7.40. Admission 1s.

THURSDAY, OCT. 21, Developing Circle at Mr. W. Cannell's, 35, Frederick Street, Charles Street, Portland Town, at 8.
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FRIDAY, OCT. 22, Mrs. Olive's Seance, 49, Belmont Street, Chalk Farm Road, at 3 Admission, 2s. 6d.
Mr. Herne's Seance for Spiritualists, at Herne's Oak Villa, Rockmead Road, South Hackney, at 7. Admission 5s.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, OCT. 17, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only.
MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.
HALIFAX Psychological Society, Old County Court, Union Street, at 2.30 and 6. Children's Lyceum at 10 a.m.
NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m.
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6, p.m.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.
LIVERPOOL, Public Meetings at the Islington Assembly Rooms, at 3 and 7 p.m. Trance-mediums from all parts of England, &c.
DARLINGTON Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.
SOUTHSEA, at Mrs. Stripe's, 41, Middle Street, at 6.30.
LOUGHBORO', Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold Terrace, at 6 o'clock.
GLASGOW, Public meeting, 6.30 p.m., at 164, Trongate.
HECKMONDWIKE, Service at 6.30 at Lower George Street.
Developing Circle on Monday and Thursday, at 7.30.
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station) Service at 2.30 and 6 p.m. Local mediums.
OLDHAM, Spiritual Institution, Waterloo Street, at 6.
NEW SHILDON, Mr. John Mensforth, 38, Hildyard Terrace, at 6.30.
HULL, 4, Strawberry Street, Drypool. 2 p.m., Healing Power; 6.30 p.m., Trance Speaking. Medium, J. L. Bland.

MONDAY, OCT. 18, HULL, 10, Portland Place, Circle for Investigators. 8 o'clock.

TUESDAY, OCT. 19, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street. at 8.15.
NEW SHILDON, at Mr. John Sowerby's, 85, Strand Street, at 7 p.m.
At Mr. John Mensforth's, 38, Hildyard Terrace, at 7 p.m.
BIRMINGHAM, Miss Bessie Williams, 71, Alma Street, Aston, trance, test and inspirational medium, at half-past 7 o'clock.
LIVERPOOL, 33, Russell Street, Mrs. Ohlsen, at 7.45, by ticket.
KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

WEDNESDAY, OCT. 20, BOWLING, Spiritualists' Meeting Room, 8 p.m.
OSSETT COMMON, at Mr. John Crane's, at 7.30.
LIVERPOOL, Mrs. Ohlsen, at 319, Crown Street, at 8.
BIRMINGHAM, Mrs. Groom. Developing circle. Mediums only. 6 to 7. 165, St. Vincent Street.
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THURSDAY, OCT. 21, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.
HULL, 10, Portland Place, Circle for Investigators, 8 o'clock.

FRIDAY, OCT. 22, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.
NOTTINGHAM, Churchgate Low Pavement. Seance at 8.
BIRMINGHAM, Mrs. Groom, 165, St. Vincent Street. Development circle. Mediums only. 6 to 7.
Mr. Perks's, 312, Bridge Street, at 7.30, for development.

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